

Church - 1919

## SHALL WE HAVE NEGRO AREAS?

An Editorial in the Western Christian Advocate

*Southerner*  
THE Negro is becoming one of our most insistent American problems.

As a race he is rapidly coming into self-consciousness. The natural enlargement of his life in the atmosphere afforded by our institutions inclines him to demand full opportunity for self-development. We gave him his liberty at the expense of blood and life. We entrusted to him the privileges and prerogatives of the proudest citizenship and left him on the social level where his task-master had placed him. When the bonds of slavery were loosened and he stood with it. This can be borne only as the race itself thrusted more and more responsibility upon the gift of a free people in his hand; when he raised his voice and found it carried influence in the government halls; when he reached forth his hand with a ballot and found men bidding for his favor and clamoring for his support—a new life began to awaken in him. His citizenship became inner reality. His spirit began to grow under him. She must change her attitude toward the call of duty and personal responsibility until to-day his enlarging aim has become the fullest realization of self-development. In this aim is the desire for protection by law of his life and property, justice in the courts, and such treatment as is accorded self-respecting manhood.

In the life of the church is to be found the example of the awakened spirit of the Negro. It is the happy result of the faith and efforts of those who believed in his spiritual capacity. His awakened spirit is a tribute to Christian faith. But with this has come a problem that should not disturb the church in the least. It is a demand for recognition, for unlimited self-realization, for autonomy in government, and that accrediting of his spiritual and intellectual worth that bespeaks Christian confidence and brotherhood. However, it must be acknowledged that this recognition has been given very slowly. Only on the demands of justice has it been granted. Now, as the larger life appears, those problems that in the past have been sighted and which did not have enough force to demand their solution are coming to the front, displaying such strength as to require that they be squarely dealt with.

### The Status Of The Negro

It is a growing conviction that the Negro has reached the place where a larger degree

For the purposes of area control the nineteen Annual Conferences are located in

various episcopal areas: New Orleans has five, which are associated with two white Conferences; Atlanta has five and one Mission, with three white Conferences; Chattanooga has three, articulated with three white Conferences; St. Louis has two; Cincinnati, one; Denver one; Philadelphia, one; Washington one; and Wichita, one.

### Why Colored Areas?

In the interest of efficient supervision the Negro area is inevitable. We are approaching produced them. The white man can not solve the problems that arise out of the black man's own efforts at self-realization. why its proposal should find favor with us. First, it can be easily done. The location recognizing the solidarity of the race and of fifteen of the colored Conferences could be divided into two areas with the least trouble. They would be large and form a number of white areas. They would group themselves as follows: North Carolina, East Tennessee, Tennessee, South Carolina, Atlanta, Savannah, Florida, and South Florida Mission, with a total membership of one hundred and nineteen thousand, seven hundred and forty-six; while Central Alabama, Upper Mississippi, Louisiana, Little Rock, Texas, and West Texas, with a total membership of one hundred and eighty-eight would form the second area. In these two areas we would have as many members as are in the white Conferences of either the New Orleans, Atlanta, Chattanooga, or Portland areas. In readjusting the Atlanta, New Orleans, and Chattanooga areas group the Georgia, St. Johns River, Blue Ridge-Atlantic, Holston, Alabama, Gulf Southern German, Central Tennessee, with a total membership of ninety-eight thousand, two hundred and eighty-four in a southern white area.

The other five Conferences: Lincoln Delaware, Lexington, Central Missouri, and Washington, located farther north, could be distributed among the two areas or formed into another area. They have a membership of at least ninety-two thousand.

Grouping the entire nineteen Conferences with the Mission in Florida, three areas could be formed, each having a membership of one hundred and two thousand, one hundred and fourteen thousand, and one hundred and ten thousand, which would be more than the Portland area, three times larger than the Helena, and any one of which would be larger than the total white membership of any one of the three areas now located in the South.

Second, Negro areas should be established, for such a plan would afford the largest pos-

sible opportunity for his self-development. If his people are to rise to the fullest support, he can never come to his own as long as part of the movement. Under independent leadership than can be accomplished, he follows and accepts the will of another race. Initiative is the chief American characteristic. If he is denied this he does not become the heir of the spirit that animates and distinguishes his countrymen. The need of self-realization is fundamental in his development, for without it he remains on the level of the hewer of wood and the drawer of water. History proves that no race can continue as a servant to another for any length of time without becoming a moral and physical menace. Human nature, whether white or black, must be given the opportunity to respond to the ennobling influences that work its repeated regeneration or succumb to degeneration and death. When the church touches the tinder of spiritual life in the Negro with a spark of faith in Jesus Christ, it placed itself under obligation to stand by him when his soul catches fire with the glory of a heavenly vision. That hour has come. It manifests itself in hunger, dissatisfaction, discontent, eagerness for self-expression, and ability to grasp the great problems that confront a human being dwelling in the high ranges of life. In order to save the Negro for the very life to which our gospel has called him, he must be given the limit of responsibility.

Third, Negro areas should be established in behalf of a more efficient administration on the part of the church. Where a Negro Conference is held in the bounds of a white area, the racial lines must always be considered. An area meeting can not be called. There must always be division, and then segregation. For instance, in the South an area meeting could not be called in the interest of the Centenary, or of the Finance Commission, or of any of the church boards without making a distinction on the basis of racial lines. In order to meet the situation recently the white Conferences of the New Orleans area were given to the Wichita area and the colored Conferences of the Wichita area were given to the New Orleans area. While in the Atlanta and Chattanooga areas two secretaries, one white and one black, have been appointed to head up the Centenary program.

The methods that appeal to the Negro mind in the promotion of religious interest are distinct. The white man can not use them. He can not even conceive and think them out. When a great program for the advancement of the church is prepared the Negro must be given opportunity to modify its application to suit the genius of his race.

Fourth, the establishment of Negro areas would further the interest of Methodist union and fication. It would be the first move toward definite responsibility. A new and more in-

(Continued on Page 12)

*Dues - paid*

Church - 1919

# Episcopals Gather at Momentous Church Conference in Detroit

BRIDGEPORT, CONN. TELEGRAM

OCTOBER 13, 1919.

Plan to Take Up Vital Questions Affecting General Welfare of Denomination—National Budget for Ensuing Year to Be Considered.

DETROIT, October 12.—Probably the most important subject which will come before the general convention of the Episcopal church since it involves the future of the church and its whole attitude toward after-the-war reconstruction, will be taken up in joint session tomorrow, when the great forward movement of the church as embodied in the Episcopal nation-wide campaign will be presented.

For months past the dioceses and general boards of the church have been laboring to frame the church's answer to the perplexing problems which have come with peace.

## Would Raise Prestige.

A survey proposing a national budget, the first in the history of the Episcopal church, for the ensuing three years will be presented. In round figures this budget will provide for an expenditure of fifty million dollars during the period named, for the maintenance of the present establishment, first; and, in addition, for carrying forward a vast program of church extension work in all parts of the world, in religious effort as well as in social and educational service and the work of Americanization. The aim, in brief, is to fix the standing of the Episcopal church as a national institution for church betterment and Christian citizenship.

Two important features of this plan are that it is proposed to raise the sum named, not by the issue of an appeal to the general public through a "drive," but by direct personal appeal to every individual member of the Episcopal church.

## CHURCH AWAKENING

### ON NEGRO PROBLEM

The *Journal Guide*  
Wide Field For Service Offered,

Says Bishop Bratton, Of Mississippi

10-18-19

(Associated Negro Press)

Columbia, S. C.—Development of work among Negroes of the state is regarded as the greatest immediate need of the Episcopal Church in the diocese of Mississippi, according to a statement by Bishop Theodore D. Bratton, setting forth the purpose of the Nation-Wide Campaign of the church as they concern Mississippi.

"We in this state are trying to

of time with the result that now some needed repairs are being made. A cornerstone will be laid on Thursday, November 20, and the pastor of the church, Rev. W. W. Matthews, wishes to invite all the people of the city of both races to attend the ceremony. Mayor W. A. Gunter, Jr., will deliver an address on this occasion.

## A U M P and AFRO CHRISTIAN

### CONVENTION COMBINE

~~At a joint commission on Union between the Afro Christian Convention held in Wilmington, Delaware last July, articles of organic union were adopted and have since been passed by the various Conventions and Conferences representing the two larger sums than in days gone by.~~

~~In addition, this great Mississippi Valley with its millions of Negroes ought to have a model industrial and agricultural school under church ownership and management, to supplement our state schools of like character, which cannot hope to occupy the whole field. Mississippi is the only state in which there is a majority of Negro population; all the more reason it would seem why the church should be alive to her opportunity of service and leadership. Never was there a wider field offered.~~

## NEGRO CONFERENCE TO BEGIN SESSION

Old Ship Church Being Repaired;  
Mayor Gunter Will Deliver

Address

The twenty-eighth session of the Central Alabama conference of the A. M. E. Zion church will convene at the Old Ship church 57 Holcombe street, Wednesday morning and continue for five days.

About one hundred ministers, delegates and heads of the general departments of the denomination will be in attendance throughout the five days. Bishop W. L. Lee, Brooklyn, N. Y., will preside over the sessions. This aggregation of churchmen, it is said, will come from all sections of the United States. The Foreign Secretary of missions will be present and deliver an address Friday night.

The Old Ship church has been a place of worship for colored people since the early thirties, at which date it was being used by slaves. The church now has one of the largest congregations of this denomination.

Governor Collier is said to have taken the oath of office standing in the pulpit which is now being used. This was in 1849, and since then the historic old building has felt the hand

Elder of the Birmingham District was transferred to the Missouri and Illinois Conference. Dr. Turner delivered a strong address and was complimented by the Bishop. He is succeeded by Rev. J. S. Love, and the Birmingham District has been divided, the new district is known as the Ensley District, over which Rev. J. B. Battle will preside. Rev. J. H. Hughes is returned to Pratt City and Rev. W. M. Gladden to Thirgood, Birmingham; Rev. L. W. Mitchell to Metropolitan, Ensley, and E. T. Woods to Stewart Tabernacle in Ensley.

## J. A. BRAY EXONERATED.

Following the regular custom Bishop C. H. Phillips appointed a trial committee to hear the case of Rev. J. A. Bray, who was charged with a serious case involving moral turpitude for which he had been silenced some months ago by a trial committee of elders in the Birmingham District. When the committee filed into the church where the large delegation was assembled, as well as many spectators, silence prevailed for nearly three minutes and the report was rendered, announcing the acquittal of Rev. J. A. Bray.

Apparently sensible of his duty as a Christian minister and conscious of the responsibilities resting upon the church as a Christian and Race Institution the venerable and intellectual Bishop called each man of the nine who composed the committee to his feet and asked him personally did he sign the document and each one answered in the affirmative. Following this the Bishop plainly showed his disapproval of the act of the committee and rendered what is considered by many of the conferees of that Conference a scathing rebuke. "I tell you brethren," he said, "the white race has charged that we are without character, that we have not the moral courage to stand on our feet in private and in public and protect the virtue of womanhood. I am in many instances forced to agree with that sentiment. I am almost persuaded now, with the facts before me, to appoint another committee, who will do justice and put this church right before the public. We cannot represent very much if the ministers of the gospel are going to destroy the virtue of our young womanhood. If our women don't get protection from our own hands, we need not expect it from others. I have had nothing to do with this case. I've kept out of it; I've left you brethren to defend this church and defend this race, and I have a great mind right now to appoint another committee and make a proper investigation with the facts I have before me." Silence prevailed throughout the entire discourse of the Bishop.

## DR. BRAY IS EXONERATED

*Turning from Report*  
THREATENS TO APPOINT SECOND  
COMMITTEE TO INVESTIGATE  
CHARGES AGAINST THE SECRETARY  
OF EDUCATION—WANTS  
FAIR THING DONE EXCLAIMS  
BISHOP PHILLIPS.

11-29-19.  
POOR MORALS OF RACE  
CHARGE MADE BY WHITES

Tells Conference He Wants Church  
and the Race Protected—Conference  
is Largely Attended With Delegates  
and Friends—Turner Leaves the  
District.

(Special to The Reporter)

Anniston, Ala., Nov. 22, 1919.

The C. M. E. Conference in Anniston, Alabama, was the most historic of any conference held by the church in this section. Bishop C. H. Phillips, of Nashville, presided and counselled the race fervently on the building of strong characters. The meeting adjourned Monday morning when Bishop Phillips read the appointments. The Conference was largely attended, a few changes were made in appointments. Dr. W. J. Turner, Presid-

# DISHEARTENING ATTEMPT OF AFRICAN STUDENT TO REACH THE PRIESTHOOD

C. Marcellus Dorsey Says

Prejudice Drives Man

Home From Foreign

Field.  
10-24-19

seeking salvation by way of the so-called religious bodies now at work among them. A learned Bishop of the great A. M. E. Church, here in Baltimore, takes good colored Methodist money to pay white lawyers to help unfrock a belligerent preacher. The Protestant Episcopal Church in its General Convention at Detroit, displaying strong symptoms of the disease of race prejudice, when it elected a white man as Bishop to preside over Liberia which is in government and population purely Negro.

10-24-19  
**AGAINST HIGHER EDUCATION**  
The Roman Catholic Church is afflicted with an epidemic of prejudiced undesirables, under the name of St. Joseph's Society for Negro Missions, who suppress Negro Catholic aspirants for higher education.

The separate acts of each of these warring factions in the vineyard of the Lord are united in the declaration that in the professions and in religion, the Negro is not susceptible to the highest development.

**FOUNDER AN "APOSTATE"**  
St. Joseph's Society for Negro Missions was formed by the Rev. John R. Slattery, who later became disgusted with the product of Africa, and again the blighting influence of American race prejudice reached across the ocean, and becoming what Catholics style Mr. John was dismissed and re-an "Apostate." St. Joseph's Society for Negro Missions has had a brokenhearted he is now grieving stormy career; good priests have his heart away in a Harlem apartment house in the city of New York.

The agitation for colored Catholic priests continually reveals that the Josephite Fathers are neither new or recent offenders in the notorious scandals, and the Police Courts of the city have been referred to for an adjustment of the right is his—an opportunity for the difficulties and injustices some of highest development of our Christian heritage.

## PASTORELLI HOPELESS

With the election of Rev. L. B. Pastorelli, an Italian as the Superior of the Society, all hope for any continued usefulness of white priests among the colored people ended. The expulsion of Mr. William E. Floyd, a colored student at St. Joseph's Seminary aroused the indignation of every thinking colored man in the city. Catholics and non-Catholic colored people were & unit in denouncing this high-handed act. As a result of the agitation Mr. Floyd was immediately adopted by the real Catholic element in the church and sent to the Seminary of St. Paul, Minn. There are gloomy days ahead for the colored people

# M. E. Church, North, *The New York Age* Needs Race Bishops

11-22-19

Eminent Prelate Says Church Should Recognize Right to Indigenous Leadership

## Opposes Separation

Race Separation in Northern Church Opposed to Best Interests of South and Nation--Would Mutilate Church

(Special to THE NEW YORK AGE)

Boston, Mass.—In an address at the opening for the fall of the Boston Methodist Social Union, Bishop Wilbur P. Thirkield, of the M. E. Church, North, declared that "our Methodism would be re-enforced immeasurably and given added strength and inspiration through provision for colored Episcopal leadership for colored areas in America, as well as for our work in Africa."

Bishop Thirkield's subject was, "The Future of the Negro in Anglo-American Civilization," which civilization, he said "includes not only peoples of strictly Anglo-Saxon blood and lineage but all races that have been lifted into its ideas and ideals and woven into the warp and woof of its life. . . . The Negro is the most distinctively American of any large race group in our life."

In introducing the speaker, Bishop Edwin H. Hughes, who presided, referred to the work Bishop Thirkield is doing among the colored people of the South, saying that his episcopal ministry has been impressed with the service the bishop is giving in a work of great national significance.

Asserting that the Anglo-American peoples are best fitted to bring Christ to the world because they are in touch with the whole world—because the English language is best fitted to mold the tongue, shape the thought and to

last down-most man in the Dark Continent.

**TO A WORTHY PURPOSE.**  
The movement intended to bring furnish the channel through which the principles and ideals of Jesus Christ about a better understanding and a shall be brought to the world—Bishop closer relationship between the Thirkield proceeded to show how God and the colored races through has fitted the Negro into this program the instrumentality of their church for world redemption. First, as to organizations, which is now under numbers: four million at emancipation are now twelve million; second, an altogether worthy purpose.

It is being promoted by a com-

mittee on church co-operation, dealers' organization and the Ministers' association three years ago, since which time it has been progressing with the solid support and assistance of both the white ministers designated by the Evangelical Ministers' alliance of the colored churches in Atlanta.

Both of these associations of ministers, white and colored, have combined in formulation of a set of resolutions setting forth the broad objectives of the campaign, and specifically indorsing the work that is being done, and that is contemplated by the church co-operative committee, which resolutions have either been approved, or are under consideration without opposition, by each of 167 of the evangelical churches of this city.

These facts in themselves are significant of the splendid character and aim of the movement.

As specifically and briefly stated by the organization under whose auspices the committee operates, its purpose is to act "as a central agency through which the protestant denominations may carry into execution plans of interdenominational character," and "to co-operate in making Christ a vital factor in our city's life;" and it is set forth that "the scope of said committee's activities shall be to secure the co-operation of all pastors and churches in the furtherance of the various lines of applied Christianity."

Gratifying progress has been made during the last three years toward those ends. Among other tangible accomplishments achieved to date has been the conversion of the Ashby Street school into a school for colored children; and the committee is now negotiating for the purchase of a tract of land in the immediate vicinity of that institution, which is to be donated

to the city for purposes of a park for colored people.

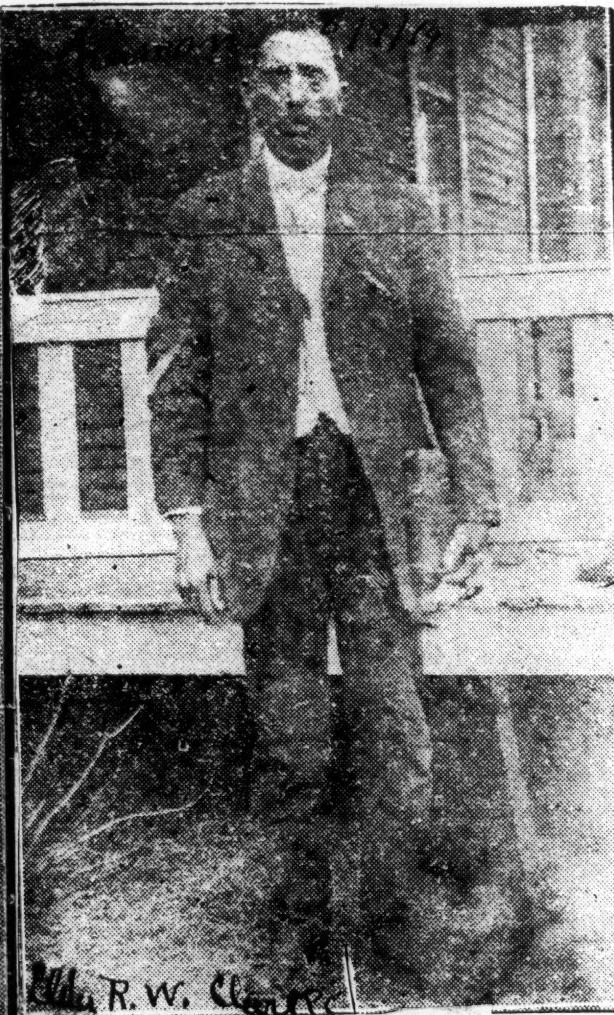
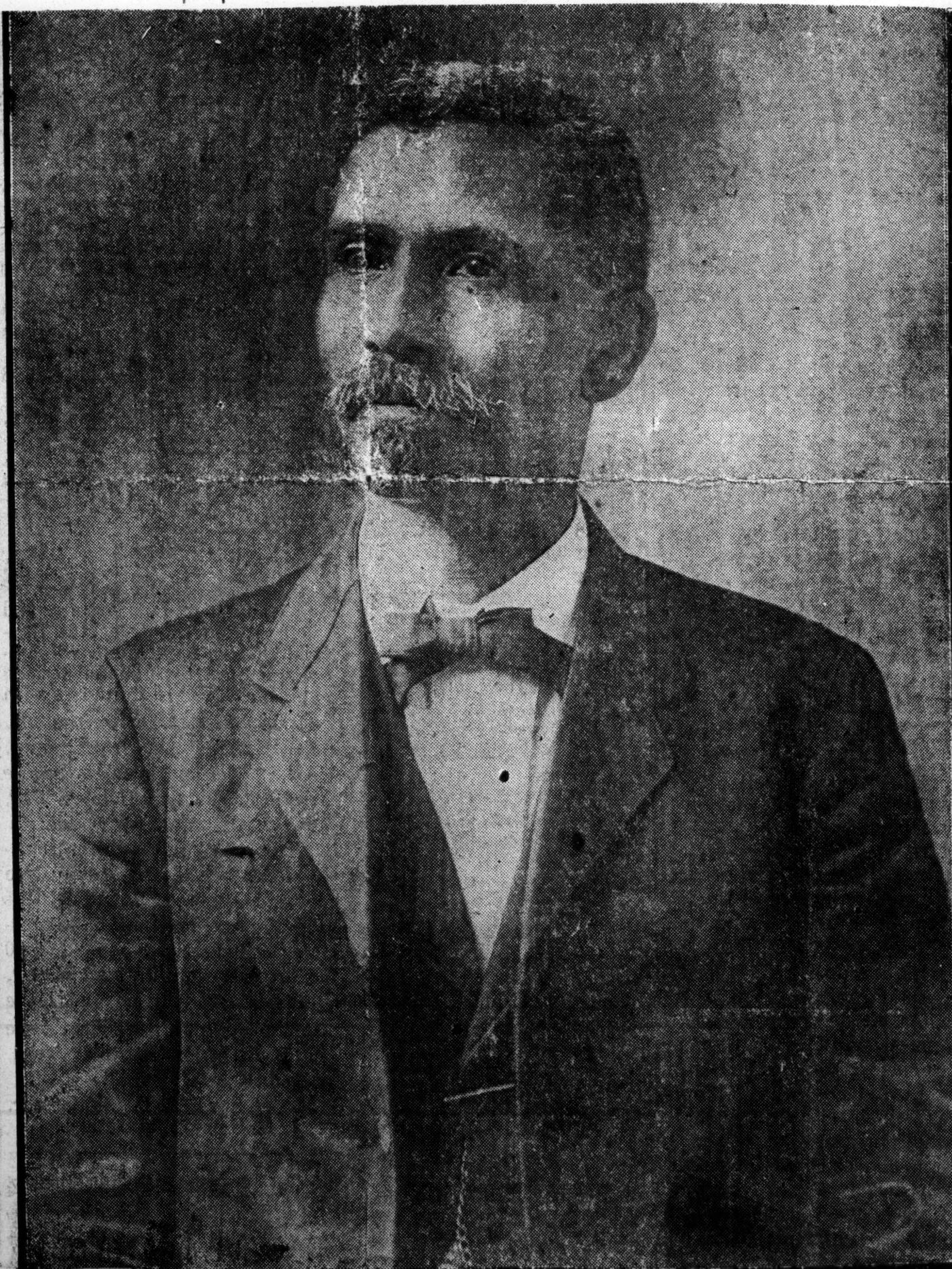
There is urgent need for just such activity as that in which this organization is engaged; and the movement deserves the aggressive support of every citizen who has the best interests and the social, economic and religious development of the city at heart.

Not only is this a splendid movement for Atlanta, but it ought to be emulated in every community in the south; for it is by just such

co-operation and manifestation of a spirit of helpfulness that the whole socalled race problem will best be solved.

C. MARCELLUS DORSEY

Church - 1919.



ELDER E. D. HADLEY.

Baptist War Guard Little Rock Ark. 9/18/17  
DR. E. C. MORRIS, Re-elected Pres. National Baptist Convention

# Report of Joint Commission of Northern and Southern

## Baptist Convention on Negro Baptist Education

At the Southern Baptist and Northern Baptist Convention in 1918 the Joint Commission was appointed to study the relations of the two Negro Baptist Conventions on Negro Baptist Education and report in Atlanta in 1919. A great deal has been said and published about what the recommendations and outcome of this commission would be and the readers of the National Baptist Union-Review will not have the privilege of seeing a copy of the minutes. We therefore give a report of this commission through the columns of the paper, as it appears on pages 64, 65 and 66 of the minutes of the Southern Baptist Convention. The report is as follows:

*Union Review*  
Your commission has held two meetings; one at Monteagle, Tenn., in the summer of 1918, and one at Washington, D. C., early in the year of 1919. A majority of the members appointed by both conventions were present at the first meeting; all were present at the second.

6-31-19  
The Commission organized by electing Rev. J. B. Gambrell, D. D., of Ft. Worth, Tex., as Chairman; Rev. Carter Helm Jones, D. D., of Philadelphia, as Vice Chairman; and Rev. Clifton D. Gray, Ph. D., of Chicago, as Secretary.

The data necessary to enable the Commission to arrive at conclusions and to formulate recommendations were available only in the field of Christian education. The specific recommendations in this report are limited, therefore, to this one field.

Your Commission desires, however, to express its conviction that possibilities for helpful co-operation will be found in every field where need for Christian helpfulness and service exists. It is their conviction, therefore, that the Commission should be continued and made a permanent Commission of the two Conventions, and we so recommend.

The following facts with respect to the education of our Negro Baptists give much food for thought:

The Baptists, with two-thirds of all the church members of the race—that is, with twice as many as all other denominations put together—have but one-fourth the total number of schools, but one-third of the secondary and college students, and but one-fourth of the annual income for the schools. In other words, the other denominations have about six times as many schools in proportion to their church membership, about four and one-half times as many as many secondary students, and about five times as many college students in proportion to their church membership; about six times as much income and about five times as much school property in proportion to their church membership as have the Baptists.

The figures with respect to theological training are equally disquieting. The available figures are only approximately correct, but it is fair to assume that as regards the different denominations they are relatively correct. These figures indicate that the other denominations are educating in their schools sixteen times as many men for the ministry in proportion to their church members as we are educating. There is no doubt that the Baptists are falling far behind their brethren of other names, and that there is a most urgent call upon our denomination to multiply its efforts for the ministerial training of Negro Baptist preachers. The opportunity to provide Christian leadership for the Negro is open to us above all others.

After a full discussion of the educational needs of the Negro, and of what is involved in creating for the race an adequately trained leadership, the Commission is unanimously of the opinion that the time has come when it is the part of wisdom for the two Conventions to co-operate fully and on equal terms in the mainte-

nance of higher training schools for the Negro, to the end that Christian leaders of his own race may be raised up who shall be equal to the tremendous responsibilities that must rest upon them in the days to come. Your Commission, therefore, recommends:

1. That the principle of co-operation in our educational work for the Negro be approved by both Conventions.

Your Commission recommends:

2. That this co-operation be put into effect as soon as practicable.

(a) In connection with all of the "major schools" for the Negro which are now maintained by American Baptist Home Mission Society;

(b) In connection with the new Theological Seminary for the Negro in which the Southern Baptist Convention is interested, and

(c) In connection with such other institutions as may be agreed upon in the future.

Your Commission recommends:

3. That after deducting the income from present endowments, the amount remaining in the budgets for these schools to be raised among the churches and individuals, shall be assumed in equal proportions by the proper society or board of the Northern Baptist Convention, and by the proper board or society of the Southern Baptist Convention each year.

Your Commission believes it to be the best interests of the cause of Christ that there should be co-operation between the Northern and Southern Baptist Conventions and the National Baptist Convention and possibly with other Negro Baptist organizations also, in their efforts to promote Christian education for the Negroes in our land. But we hold "denominational control" through genuinely representative Baptist bodies to be essential to all effective co-operation between organized Baptist forces. We hope, therefore, that such changes will be made in the constitution of the National Baptist Convention as may be necessary to make it a genuinely representative body, and as will place its convention officers on the same basis as the unsalaried officers of the Northern and Southern Baptist Conventions.

Your Commission recommends:

4. That whenever the constitution of the National Baptist Convention has been changed, it be invited to enter into full co-operation with the Northern and Southern Conventions in the field of Christian education for the Negro.

Your Commission recommends:

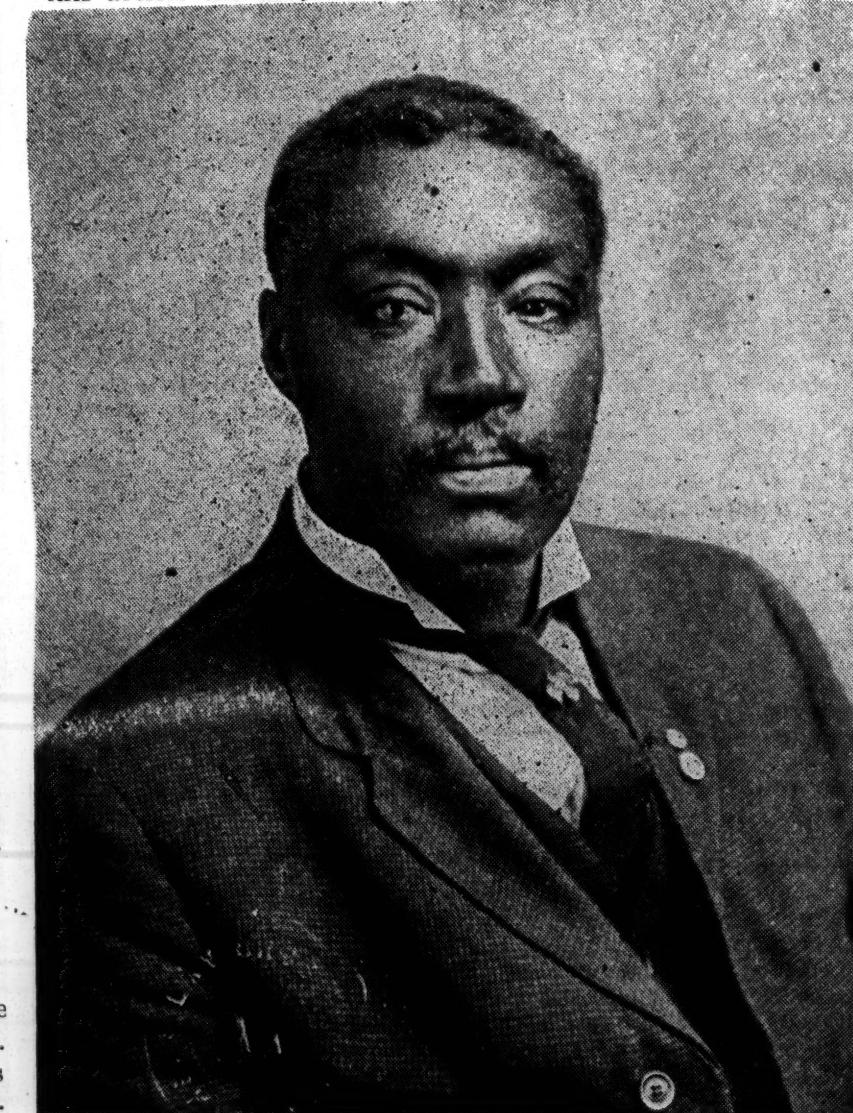
5. That general responsibility for any school maintained by the joint support of the co-operating bodies be vested in a local Board of Trustees made up of members nominated or appointed by these bodies; that each co-operating body as quickly as possible assume its full pro rata share of the expense of maintaining the school; that it then have equal representation on the Board of Trustees with the other co-operating bodies; and that such changes in the charters of the schools as may be necessary to provide for such representation be secured if, and when, the above recommendations have been adopted by the two Conventions.

Respectfully submitted,

THE JOINT COMMISSION.

Recommendation (4) has been set in bold type so that the readers may notice the same carefully. Our white brethren have more experience as diplomats and are better educated than the members of the Unincorporated Convention, so they did not use the word "prerequisite" to describe what would have to be done before the incorporated

Convention could get in on this co-operative scheme, however, it uses the following phrase: "Our Commission recommends: fourth, that whenever the Constitution of the National Baptist Convention (meaning incorporated) is so changed it be invited into full co-operation with the Northern and Southern Baptist Convention on the field of Christian Education for Negroes." The unincorporated Convention was so blunt that it used the following expression: "The following is prerequisite to a basis of Peace and Reunion." Of course it is not to be expected that the Negro brethren would be able to put the same into such nice and decent language as our white brethren, but like a sugar coated pill the white brethren made the outside language sweet, however it means the same thing and our Incorporated brethren must go to Newark, N. J., in September and make a change, because the white people have said so. Our Negro brethren saying so had no effect but now that the white people have said so the change is sure to come, it has to come, it is bound to come. There is nothing left for them to do but change regardless of what must come, because the white brethren have ordered it. We believe that a majority of them favor the change but whether they favor it or not it will come because the white brethren have ordered it and the incorporated brethren will not disobey. Let the Unincorporated brethren read this article carefully and digest it.



DR. S. J. DIXON.

Church - 1919.

## The Schools for the Negroes the Means to Freedom

The negro was only half freed in 1865. He was delivered from legal bondage to another man. He soon found himself to be still in political bondage, his vote worthless, his election to office unhonored. He was still in economic bondage, without the implements and land and resources necessary to make himself independent. He was in intellectual bondage, without the education which frees one from narrowness and prejudice, and gives one command of his powers of thought and access to the accumulated results of human achievement. He was still in spiritual bondage, the result of his ignorance and circumstances.

The Union Army delivered him from only the most external bondage. It remained for other forces to secure for him the truer freedom. The first agency in this higher work was the Christian people of the North. Entering the field of Christian education of the race before the war was ended with great enthusiasm they established large numbers of schools for the training of the freedmen in the elements of literary and Christian knowledge. Soon the South through the public schools made the great contribution to the movement for an elementary education. The Northern Christians gladly concentrated their efforts on the preparation of Christian leaders.

The work of freeing one-tenth of our population from its fetters has had only a good beginning. In many of the recent camps from fifty to seventy per cent. of the colored men were unable to read and write. The capacities of the race for economic, moral, spiritual attainments are still largely dormant, and must be awakened by thorough education.

The law of love requires that we who are strong bear the burden of those now weak; that we liberate our brothers from their remaining bondage; that we finish the work begun in 1861.

The Christian schools of the American Baptist Home Mission Society will continue, if generously supported, to have a large part in the deliverance of the colored people from all the deeper forms of bondage. Our work looks with confidence to the time when through the Christian influence of the schools the colored people and the white shall respect and trust each other, and injustice and prejudice shall largely cease; to the time when the Christian morality and spirit and ideas inculcated in these schools shall permeate the colored people, and protect them against superstition and the multiform enticements of evil conduct and false teaching; to the time when their full powers of aggressive Christian service shall be developed and shall be felt in conserving Protestant and Baptist views of truth in America, and in spreading the gospel in heathen lands.

This work no longer concerns the South alone. The migration of hundreds of thousands of colored people to the North in the last three years has brought the need to our very doors. Coming often from the country, going to a strange Northern city, these people have overwhelmed all saving and protecting agencies, and the Home Mission Society has begun to co-operate with other agencies in the pressing work of shepherding these multitudes.

## CONSTRUCTIVE WORK OF THE COUNCIL OF BISHOPS

Perhaps the most important item of business transacted by our Bishops' Council, at their Mid-Winter Session in Tampa, Fla., February 14-16, 1919, was the creation of a Commission on After-War Problems.

This Commission is to deal with all after-war problems affecting the religious, moral, industrial and economic interests of the members and adherents of the A. M. E. Church in particular and of the race in general. The Commission will collect and record data as to the contribution made to the winning of the war by the members and adherents of the A. M. E. Church. This will include the names and addresses of all the members and adherents of the A. M. E. Church who were mobilized as a part of the American Expeditionary Forces, even though the signing of the armistice prevented them from sharing in oversea's service. It will also include the amount of Liberty Bonds subscribed for by the members and adherents of the A. M. E. Church. Also the amount of War Savings Stamps purchased and the amount subscribed to the several patriotic funds, such as the Red Cross, Y. M. C. A., etc. It will also seek to prove helpful in the solution of the labor problem, following the readjustment of industrial conditions from war times to a peace basis. The Commission will exert its utmost endeavor to insure the peace and safety of demobilized Negro troops on their return to their homes.

The Commission will soon issue an eight-page pamphlet containing much valuable information. It is designed to place a copy in the hands of every one of our pastors free of charge. They will be distributed through the Presiding Elders. Every Presiding Elder is urged to send his address to the Acting Secretary of the Commission, Prof. John R. Hawkins, 1541 Fourteenth Street, N. W., Washington, D. C.

The members of the Commission are as follows: Bishop C. S. Smith, Chairman; Prof. John R. Hawkins, Acting Secretary; Bishop C. T. Shaffer, Bishop John Hurst, Bishop J. A. Johnson, Bishop J. S. Flipper, Rev. R. R. Wright, Jr., Bishop W. H. Heard, Prof. A. S. Jackson.

C. S. SMITH, Chairman.  
Detroit, Mich., Feb. 28, 1919.

## AMERICAN INDIANS PAY DEBT TO NEGRO MISIONARY

A debt contracted by the Wyandotte Indians of Ohio 10 years ago has just been paid with interest by the St. Regis Indians of Northern New York.

The creditor was a Negro. He died in 1821 in the Wy-

dotte settlement in upper Sandusky. 3-21-19.

With the debt, the debtors or the creditor, the St. Regis Indians had no connection.

Nevertheless, when approximately 4,000,000 people undertook to celebrate the one hundredth anniversary of the Negro's first visit to the Wyandottes by raising a fund of \$105,000,000 for world reconstruction, at the beginning of this year, the St. Regis tribe doubled the amount asked of them toward the world fund.

The Negro creditor of the Wyandottes was John Stewart, Stewart was born of Baptist parentage in Powhatan county, Virginia, in 1784. At 35 he was leading a dissolute life in Marietta, Ohio, when he was converted at a Methodist Episcopal mission, and heard a call to carry Christianity to the Indians. His first visit to the Wyandottes was the founding of the missionary work of the Methodist Episcopal church.

The celebration of the one hundredth anniversary of that visit is the centenary movement of the Methodist Episcopal church in the United States.

The St. Regis Indians are participating in that celebration through the St. Regis Indian Mission in Hogansburg, N. Y. Louis Bruce, himself a St. Regis Indian, graduate of the University of Pennsylvania and for a time a professional baseball player, is the pastor of the mission.

When the Centenary celebration began, January 1, 1919, the St. Regis mission was asked to provide \$2,500 to the world fund.

The mission had never before been asked to do anything for self-support. In 1917 the gifts to the church through the mission totalled \$28.

But when the centenary program included it, and it was asked in honor of the Negro

who had carried Christianity to men of its own race a century ago, to pledge its share of the \$105,000,000 fund, the response was immediate.

In two days, \$5,100 was pledged in amounts ranging from 10 cents to \$2 a week. Indians are speaking in behalf of the centenary movement. Twenty-seven Indians of the membership of 70 have pledged themselves to give one-tenth of their income to the church, in pursuance of the Biblical tithing plan.

The final cancellation of the debt of the Indian to the Negro, who was the first Methodist missionary in America, came when it was found that the St. Regis Indian Mission was the first church in the Methodist Northern New York Conference to complete the centenary drive for the world fund.

U.S. BUREAU OF DISPATCH

MARCH 31, 1919

## Church Will Erect Elementary School

Nothing seems to daunt the congregation of Chauncey Street Seventh Day Adventist Colored Church. The building in which they now meet, a brick structure, was erected in three months by a congregation of 35. Now, with a flock of 135, Rev Dr A N Durrant, the pastor, announced last night that the church will erect a complete elementary school in the aut mn. When completed, the new school will be thrown open to other churches as a non-sectarian church school.

At last night's service more than \$1,500 was pledged. During the summer the congregation will practice other means of procuring money, and each man will pledge a portion of his income.

Dr S O Cherry, with a talk on "Out to Succeed," inaugurated the "drive." Dennis Mosely and the pastor also delivered short addresses.

## CONSECRATED AS BISHOP

Raleigh, N.C.—The annual conference of Church Workers Among Colored People met in Raleigh during last week. The conference was entertained jointly by St. Augustine's School and St. Ambrose parish. The outstanding feature of the conference was the consecration of Dr. Delaney as suffragan bishop of the diocese of North Carolina. There were quite a few delegates from Philadelphia. Among them were the Rev. and Mrs. Tabb; Mesdames Fariena, Johnson, Brinkley, Boling, Brecknel, Brown, the Revs. Thomas Nicholson Harewood and others.

# FINANCIAL DEPARTMENT HAS SUCCESSFUL YEAR

## ANNUAL BOARD MEETING HEARS REPORT—MORE THAN \$278,000 COLLECTED—EVERY MEMBER PRESENT—PROF. HAWKINS COMMENDED FOR BUSINESS TACT.

A full meeting of the Financial Board was held in Washington, D. C., at headquarter, 1541 14th Street, Northwest. Bishop Lee presided. Professor Hawkins read his report. The districts were represented as follows by their duly elected members: First, Rev. M. W. Thornton, Boston, Mass.; Second, Rev. A. L. Gaines, Baltimore, Md.; Third, Rev. T. H. Jackson, Wilberforce, Ohio; Fourth, Rev. A. J. Carey, Chicago, Ill.; Fifth, Rev. J. R. Ransom, Wichita, Kan.; Sixth, Rev. S. D. Roseborough, Cuthbert, Ga.; Seventh, Rev. R. W. Mance, Columbia, S. C.; Eighth, Rev. W. H. Edwards, Jackson, Miss.; Ninth, Rev. C. H. Shelton, Memphis, Tenn.; Tenth, Rev. S. J. Johnson, San Antonio, Texas; Eleventh, Rev. J. S. Starkes, Tallahassee, Fla.; Twelfth, Rev. J. H. Dennis, Jonesboro, Ark.; Thirteenth and Fourteenth Districts being in West and South Africa, unrepresented; Fifteenth, Rev. J. W. Saunders, Kalamazoo, Mich.

Among the visitors were Bishop John Hurst, former Financial Secretary; Bishop W. W. Beckett, former Missionary Secretary; General Officers, Revs. R. R. Wright, Jr., Editor of the Christian Recorder; B. F. Watson, Secretary Church Extension Society; J. C. Caldwell, Secretary Allen Christian Endeavor League; Prof. A. S. Jackson, Secretary of Education; Revs. C. M. Tanner, E. W. Lee, A. N. Garner, W. H. Jernigan, of Washington, D. C.; C. H. Steptoe, M. H. Davis, of Baltimore; Charles Stewart, of Chicago; A. L. Murray, of Vicksburg, Miss., and others.

Bishop Lee called the meeting to order at 10.40. Devotional exercises were conducted by the Bishop, Dr. J. C. Caldwell and Dr. R. R. Wright. Usual committees were appointed, special attention being called to the Committee on Memoirs because of the death of Bishop Shaffer and Dr. Jenifer.

The Secretary's report was well re-

ceived and remarks were made complimentary of the same by many of the visitors. The following is a general summary:

### EXHIBIT B.

#### Recapitulation—Returns of Dollars Money Reported by Districts—1919-1919.

Districts	First	\$19120.25	increase
Second	\$1926.68	increase	
Third	\$21334.22	increase	
Fourth	\$1622.64	increase	
Fifth	\$2246.22	increase	
Sixth	\$19076.55	increase	
Seventh	\$2949.15	increase	
Eighth	\$19292.06	increase	
Ninth	\$1967.76	increase	
Tenth	\$37399.80	increase	
Eleventh	\$3872.24	increase	
Twelfth	\$24149.50	increase	
Thirteenth	\$2152.85	increase	
Fourteenth	\$26781.00	increase	
Fifteenth	\$4625.49	increase	
Sixteenth	\$2382.77	increase	
Seventeenth	\$16691.86	increase	
Eighteenth	\$2537.59	increase	
Nineteenth	\$24233.35	increase	
Twentieth	\$2403.01	increase	
Twenty-first	\$22987.70	increase	
Twenty-second	\$1504.20	decrease \$7.75, net Inc. 1416.45	
Twenty-third	\$387.87	Est. same as last year	
Twenty-fourth	\$4796.86	Est. same as last year	
Twenty-fifth	\$3204.76	increase	
Twenty-sixth	\$485.73	decrease \$109.12, Net Inc. \$376.61	
Twenty-seventh	Total \$276316.87	increase \$30676.30, decrease \$196.87, Net Inc. \$30479.43	

### EXHIBIT C.

#### Classification of Dollar Money as Appropriated by the General Conference.

Forty per cent to the Financial Department, \$110,526.75; Thirty-six per cent to Annual Conference Appropriations, \$99,474.07; Eight per cent to Church Extension Department \$22,105.35; Eight per cent to Educational department, \$22,105.35; Eight per cent to Missionary Department \$22,105.35.

#### How this Fund is Appropriated.

The forty per cent to the Financial Department covers the expenses of salaries of Bishops, General Officers, allowances for widows and children of deceased Bishops, the general expenses of all meetings of the Bishop in Council, expenses of all special Committees representing the Church

and colleges. Disbursed through the Department of Education.

The eight per cent to the Missionary Department is used to supplement the funds for mission work, E. F. with the special direction that one half of it is to be applied to the work in foreign fields and the other one half for home mission work. Disbursed through the Department of Missions.

When we take into consideration that this is but the fund of one special department, and does not include any money raised in any of the 7,000 or more churches for local purposes, or for the payment of salaries of pastors and presiding elders, it must be regarded as a splendid showing. This is the more in evidence when we recognize the further fact, that during this fiscal year the general condition of things has been such as to put to a severe test the interest and faithfulness of any people. Under these circumstances, such favorable results bespeak a splendid tribute to the loyalty of those who support the cause we all love and mutually represent.

A. E. F.; Rev. C. G. Parks, 350th F. A., E. F.; Rev. James T. Simpson, A. E. F.; Rev. G. A. Singleton, 317th Eng.

A. E. F. Rev. Noah W. Williams, A. E. F. Rev. Geo. E. Cannon, senior elder of the Lafayette Presbyterian Church, was elected commissioner to the general assembly which meets in St. Louis, Mo., in May. This is the first time in the history of New Jersey that a Negro has been chosen to represent the Presbytery in the general assembly.

(Special to THE NEW YORK AGE)

## DR. CANNON CHOSEN TO PRESBYTERIAN ASSEMBLY

(Special to THE NEW YORK AGE)

JERSEY CITY, N. J.—At the annual

meeting of the Jersey City Presbytery, which comprises Hudson, Passaic and Bergen Counties, Dr. Geo. E. Cannon, senior elder of the Lafayette Presbyterian Church, was elected commissioner to the general assembly which meets in St. Louis, Mo., in May. This is the first time in the history of New Jersey that a Negro has been chosen to represent the Presbytery in the general assembly.

The Lafayette Presbyterian Church, of which Dr. Cannon is clerk of the session, is one of the most progressive churches in the country, having a large membership and the largest Negro Sunday School in the city. The church was organized in 1900 and is self supporting.

## BISHOP PHILLIPS APPOINTED TO FEDERAL COUNCIL

4-19-19

Special to The Freeman.

NASHVILLE, Tenn., April 15.—Bishop C. H. Phillips has just been notified of his appointment as a member of the committee on message of the Federal Council of the Churches of Christ in America, which convenes in Cleveland, O., May 5 and 6. Bishop Phillips is the only Negro appointed and will represent the denominations of the race at this important meeting. He is nationally known as the "pioneer bishop" of the C. M. E. church, and is regarded as a safe leader of his people. The local Colored people will be pleased to learn of the honor conferred upon their fellow citizen.

## MEMBERS OF THE SALVATION ARMY



Snapped by an "Afro" Photographer in front of Eutaw Street M.

4-11-19  
E. Church where Salvationists held a meeting this week.

Church - 1919

# COUNCIL AT TAMPA TAKES ACTION

*2-27-19*  
*The Christian Recorder*

**Body Shall Deal With After War Problems--Will Be On The Alert--Ku Klux Klan A Menace--Will Collect Data.**

The action taken by the Council of Bishops, at its last session, of far-reaching interest and importance, was to create a Commission on After War Problems, and for the government of which the following known as the "Professor Hawkins Fourteen Points."

1. The Commission shall deal with all after war problems affecting the religious, moral, educational and economic interests of the members of our Church in particular and of the race in general.

2. No forecast of the detailed work of the Commission can be made,asmuch as that must be governed by the character and magnitude of each problem as it may arise.

3. The initial work of the Commission will be in the nature of a scout, to be on the alert for any movement that may threaten the well being of our people.

(Signed)

JOHN HURST,  
Secretary Bishops' Council.  
Commission:

**BISHOPS:**

C. S. SMITH  
C. T. SHAFFER  
JOHN HURST  
J. S. FLIPPER  
J. A. JOHNSON  
W. H. HEARD  
REV. R. R. WRIGHT, JR.  
PROF. J. R. HAWKINS  
PROF. A. S. JACKSON

**AL HOWARD**  
*The Daily*  
Noted Speakers Make Second Annual Convocation

At Howard Remarkably

*2 Successful 5-19*

(By W. T. ANDREWS, Jr.)

Washington, D. C., Feb. 22.—Feb-

ruary 20th was the closing day of the second annual Convocation for favored by a nation which gave 1,400, pastors and christian workers held 000 lives to save democracy and liberty under the direction of the School of Liberty to the world.

Theology, Howard University. The Speaking on how the French feel Convocation began February 18 and toward America, he frankly said that ran through February 20th. There the French believe that the Americans were many visiting speakers during these three days. At some time during the meeting, the following men addressed the convocation: Hon. Philander P. Claxton, Commissioner of the French, and has discredited Education, District of Columbia; Dr Harry A. Garfield, U. S. Fuel Administrator.

istrator and President of Williams College; Chaplain Daniel Couve, one. He disclosed the fact that there are Paris, representing the French Government; Rev. N. R. Brooks, Wash-in France. This host stood between Washington; Dr. George E. Haynes, Director of Negro Economics, Department of Labor; Dr. Emmett J. Scott, Special Assistant to the Secretary of the Catholics and do War, and Rev. Francis J. Grimke, of not believe in the religion of democracy. Besides these visiting speakers, there were a number of address on the "Negro in Relation to Our Public Agencies and Institutions," delivered by Prof. J. L. Kesler, Dean of Social Workers, at Kansas City, Mo., September, 1918. We should be glad to see this epoch-making address in the magnificent and unparalleled Faculty of the School of Theology.

and an address by the President of the University, Dr. J. Stanley Durkee, to the spiritual and material aid of

The closing addresses were by Dr. Emmett J. Scott and Chalain Couve.

Mr. Scott spoke on the topic, "The part of the Church in Reconstruction." Chaplain Couve took topic from three questions which Americans usually ask him, namely, "What do the French think of the League of Nations?" "How do the French feel towards America?" "What is the French religious situation?" Speaking in an informal way, he shattered many of our former beliefs regarding these topics. Chaplain Couve discredited the American newspaper reports concerning the French dissent to President Wilson's idea of a league of nations. He said that if there is any nervousness and sensitiveness on the part of his people, this is because they will have the eighty million Germans for neighbors, while the American and English will be removed from any direct contact with these people.

Any movement which will lead to lib-

**WHITE P. E. BISHOP CHOSEN FOR LIBERIA**

(Special to THE NEW YORK AGE)  
Detroit, Mich. — The House of Bishops, in session on Saturday, October 18, refused to elect a Negro bishop to Liberia as a successor to the late Bishop Samuel D. Ferguson, but over the protests and pleas of the two Negro suffragans, Bishop Delany of the diocese of South Carolina and Bishop Demby of the Diocese of Arkansas, elected, on the second ballot, the Rev. Walter Henry Overs of Bradford, Pa., a white clergyman, as bishop to the African republic.

When the resolution providing for the election of a bishop to Liberia was read, it provided specifically for the election of a white man, but Bishops Delany and Demby protested so strongly it was decided to leave the matter to a ballot. It has been announced that the House of Bishops intend to elect a Negro suffragan as Bishop Overs' assistant. The suffragan will probably be a native of Liberia.

A Negro, the Rev. Samuel W. Grice of Petersburg, Va., was elected Bishop of Haiti. Since the death of Bishop Holly the Haitian work has been under the Bishop of Porto Rico, but it is now set apart as a separate missionary district. The lack of direct transportation between Porto Rico and Haiti, and the best interest of the church in Haiti, constitute a reason for the change, as announced by the convention. Bishop Grice will be the only Negro bishop with a vote in the House of Bishops.

**TIME LIMIT HAS BEEN REACHED**  
*The Christian Recorder*  
*2-27-19*

**Says Connectional Council--Best Interest Of Church Demands Its Removal--Recommends Increase In Salaries.**

(Reported by Dr. A. L. Gaines, of Baltimore, Md.)

The Annual Session of the Connectional Council of the A. M. E. Church was held at Tampa, Fla., February 13 and 14. It is to be remembered that several years ago a number of visitors from all parts of the country, attracted by the Mid-Winter Session of the Bishops' Council, formed the Connectional Council. The purpose of this organization was to take advantage of the opportunity and dis-

cuss questions of moment concerning matters of interest to the Connection. Perhaps no session of the Council has been so important and dignified as the one just closed. Its importance was due to the systematic methods worked out, the broad scope of the work and the dignity attained by the fact that a special messenger was sent to the Connectional Council from the Bishops' Council. Bishop Connor was the special messenger sent from the Bishops' Council to notify the Connectional Council that the Bishops had reaffirmed their desire to have the Connection participate in the Ter-Centenary celebration. The co-

operation of the Connectional Council was asked in the effort to raise for the Connection, \$300,000.

The officers of the Connectional Council are Rev. M. W. Mance, President; Rev. W. H. Mixon, Vice-president; Rev. V. M. Townsend, Treasurer; Rev. J. A. Lindsay, Secretary; Revs. J. C. Beckett and J. E. Jackson, Assistant Secretaries; Rev. J. W. Hair, Recording Secretary; Rev. R. H. Bumry, Historian; Rev. J. I. Lowe, Chaplain; Rev. H. Y. Arnett, Chairman of Disbursing Committee, and Rev. A. L. Gaines, Official Reporter.

Incidentally we might remark that the above officers who had served during the past year were re-elected for the ensuing year. Dr. Mance, the President, opened the session of the Connectional Council with an address which was full of thought and set the keynote for the work of the Council. On motion it was argued that a special committee should be appointed to bring in a plan of procedure for the work of the Council. This committee recommended that the President should appoint committees on the following subjects: State of the Church, State of the Country, Church Publications, Episcopal Needs, Church Schools, Young African Methodism, Organic Union, Declaration of Principles and Race Adjustment. In keeping with the above, the President announced the following committees:

Episcopal Needs—H. H. Mixon, R. J. Williams, John Harmon, D. H. Harmon, D. H. Butler, L. B. Kimcheon.

Publications—J. I. Lowe, M. F. Sydes, C. A. Wingfield, J. E. Starks, A. J. Wilson.

Church Schools—W. A. Fountain, J. A. Gregg, H. P. Anderson, J. W. Hair, M. W. Thornton.

Organic Union—W. H. H. Butler, W. P. Pope, R. C. Ransom, W. J. Oliver, D. M. Baxter, S. S. Morris

Ministerial Support—N. B. Anderson, C. M. Tanner, R. H. Bumry, O. E. Jones, J. C. Caldwell, R. V. Branch, D. A. Parren, J. E. Brown, L. G. Duncan, C. W. Abington, R. L. Downes, R. C. Holbrook.

State of the Country—R. R. Wright, Jr., A. H. Hill, C. E. Stewart, W. T. Vernon, Dr. F. P. Lytes.

Needs of Young African Methodism—H. N. Newsome, J. C. Beckett, W. N. Harris, T. R. C. Derden, W. D. Johnson.

Race Adjustment—J. R. Hawkins, W. T. Vernon, C. H. Steptoe, A. F. Alston, W. S. Scarborough.

Roosevelt Memorial—W. H. Mixon, J. C. Beckett, P. W. Walls, A. L. Gaines, H. Y. Arnett, J. W. Rankin, W. S. Scarborough, R. R. Wright, Jr., G. W. Allen, W. D. Johnson, John Harmon, E. H. Hunter, R. C. Ransom, J. J. Lowe.

On the second day of the Connectional Council the various committees came forward in well prepared written reports. The Committee on Ministerial Support as amended and

adopted, put the Connectional Council on record as in favor of the following: That changes be made in salaries as follows: Bishops, \$3000 per annum; General Officers, \$1600; Presiding Elders, \$1350; Single Pastors, \$400; Married Pastors, \$800. That a movement be inaugurated to raise an endowment fund of one million dollars, the income of which is to be used for the conference beneficiaries, including superannuated preachers, widows and orphans of ministers and ministers who do not receive their disciplinary allowances; that as a means of building up this endowment fund eight per cent. of the total Dollar Money and one-half of that part of the Children's Day Money which now goes to the Sunday School Union be set aside.

The Committee on Publication submitted its report which report commended the editors of our Church papers for their efficiency. The committee called attention to a seeming

Incomplete

## NEW YORK CITY POST OCTOBER 28, 1919 NEGRO WORK DISCUSSED.

### Congregationalists Hear Many Addresses at Convention.

GRAND RAPIDS, Mich., October 28.—

The report of Treasurer Irving C. Gaylord was practically the only business before the National Council of the Congregational Church in convention here to-day, both morning and afternoon sessions being devoted chiefly to addresses.

Three of the speeches dealt with church work among negroes. Rev. Nehemiah Boynton of Brooklyn, a former moderator of the council, spoke on "The Race Problem Under Democracy"; Rev. Irving Maurer, Columbus, O., discussed "American Christianity and the Negro," and Rev. Harold M. Kingsley's address was on "After the War Problems as the Negro Views Them."

Rev. Doremus Scudder, formerly missionary to Japan and recently returned from Siberia, told the delegates of the needs of mis-

judgment of their Bishops and are willing to follow their guidance with the assistance of their co-helpers in the Commissioners appointed in what appears to be a sincere desire to further the Kingdom of God on earth and to unify Christian units and render more effective, the work of the church. The gravitation of like bodies of Christians in the world are toward each other so much so that great hope is entertained that the present movement is destined to reach a happy consummation. The Commission appointed by the Federated Board of Bishops on organic union was an important step and was involved in similar action heretofore. The Commission consist of three Bishops, three Elders and three Laymen from the respective bodies and constitute an aggregation that could not have been better selected, they are men of intelligence, high Christian culture and ability who are capable of looking into and adjusting the most intricate questions that must confront them in their deliberations. It was thought by some that a Commission of five from each of the respective denominations should have been appointed, but less cumbersome Commission can accomplish as much and with less expense. The Commission is to meet in Birmingham, Ala., first week in April, at which time plans will be formulated and presented to the respective general conferences for their ratification. The unquestioned competency of the Commission to work out the details and remove any obstructions to the proposed union will enable them to present their work to the General Conference of the C. M. E. Church at Chicago, Ill., in May 1918.

The Rev. H. H. Mann was elected assistant secretary of the National Council of Congregational Churches of the United States which met at Grand Rapids, Mich. This is the first time that the office has been held by a colored man. The Council has seven national societies and represents 6,000 churches and a constituency of 1,500,000 members. The Council passed a resolution requesting Congress to pass a federal law condemning lynching.

### EDITORIALS.

#### The Star of Zion Feb 18 1918 TRI-COUNCIL OF BISHOPS.

The Tri-Council of Federated Bishops of the A. M. E., A. M. E. Zion and C. M. E. Churches which met at Louisville, Ky., Feb. 15, 16, 17, 1918 in their third session with dates of 1910, Washington, D. C.; 1912, Mobile Ala.; 1918 Louisville, Ky., present a personnel which furnishes an interesting study. Although equals in official and intellectual status and dignity of bearing there is a distinctive difference in their appearance owing to peculiar denominational environments. They are the leaders in the thought and progress of independent Negro Methodism as well as highest type of race representation. The council of Bishops by reason of their high and Holy office and commanding position inspire highest veneration even from executives who are called upon to welcome or address them. The Bishops appear to realize the gravity of their position before the church and public and the tremendous responsibilities connected with the object of their meeting. The eyes of nearly two millions of an expectant constituency are trained upon them and the religious well-being of twelve millions of people, is entrusted to their care and guidance. In the unification of Negro Methodism as proposed by them, they must speak for God, the Christian religion, the Church and the Race. This they have done in a way that will incite universal attention and the fruition of their Godly judgment a waits development. So distinguished a body of Christian leaders wield incalculable influence and control in the religious thought and life of a people and the church directly interested and claim the attention of the Christian world. Underlying all incentive and progress of the American Negro is his church whether it be religious, moral, domestic, educational, constructiveness or other acquisitions and even now his church is the principal agency for advancing him to the full development of a more reliable race factor and well rounded citizen. While it is known that the judgment of the Tri-Council of Bishops in their effort to secure the organic union of the three Methodist bodies is not infallible, they are supposed to be divinely guided. As in all good and true leadership the churches concerned have a peculiar pride and confidence in the

# Church - 1919.

N.Y. CITY WATCHMAN EXAMINER

MAY 8, 1919

## OFFICIAL DIRECTORY

Bishop J. W. Hood D. D., LL. D., (Retired deceased senior Secretary of Ministerial Brotherhood and Benevolence Department) 445 Ramsey St., Fayette-erhood and Benevolence Department, N. C. Bishop C. R. Harris, Ament, Rev. C. S. Whitted A. M. Dton, Superintendent of Buds of M. D. D. (retired deceased bishop D., 420 South 11th St., Philadelphia, Pa.) 300 Monroe St. Salisbury, N. C. phia, Pa.; Secretary of The A. M. lotte, N. C., Miss Victoria Rich- Bishop Alexander Walters, A. M. E. Zion Legion of Financiers, ardson, Secretary of the Y. W. H. D. D. (deceased Sr. Bishop) 208 Rev J. J. Smyer, A. M D D. (deceased) Field Secretary of Edu-St., Salisbury, N. C.; Mrs Annie George W. Clinton A. M. D. D. LI cation, Rev R. J. Crockett, A. M.L. Anderson, National Organizer D. (active Sr. Bishop- 415 N Myers St. Charlotte, N. Carolina Church Extension, & H. MissionsPa.; Mrs. Ada L. Hall, National Bishop John W. Alstork, D. D. Honorable John C. Dancy, Organizer, Tuscaloosa, Ala., Mrs. LL. D. 231 Cleveland Ave, Mont A. M., LL. D., 420 South 11th St.J. W. Brown, Supply Departmentgomery, Ala.; Bishop Josiah S. Philadelphia Pa., Secretary of 110 W. 139th St., New York N. Y. Caldwell, A. M. D. D., 420 S. 11th Education, Rev. J. W. Martin, D. St, Philadelphia, Pa. Bishop An- D. 4428 West Bell Place, St. WHEN CONFERENCES MEET drew J. Warner, A. M. D. D., 220 Louis, Mo.; Secretary of E. Boundary St., Charlotte, N. C. The Varick Christian Endeavor Bishop George L Blackwell, A. Union, Prof. Aaron Brown Box M. S. T. D., LL. D. 420 South 11th 819, Pensacola Fla.; Connectional St., Philadelphia, Pa.; Bishop Evangelist, Rev. F. D. Douglass Linwood W. Kyles, A. M., D. D., 2109 W. 11th St., Indianapolis 4301 West Bell Place, St. Louis, Ind.; Connectional Evangelist Mo.; Bishop Robert B. Bruce A. Rev. Wm. Lyons. Asheville, N. C M. D. D., 203 S. Brevard St, Charlotte N. C.; Bishop William L. Lee, D. D., 450 Quincy St., Brooklyn N. Y.; Bishop George C ville, Ky., Prof. Jas. Muir, A. B., Clement A. M. D. D., 1425 W S. T. B.; Dinwiddie College, Din- Walnut St., Louisville Ky.

## EDITORS.

Rev. J. Harvey Anderson, D. D. Ph. D., Editor of The Star of Zion Box 117, Charlotte N. C.—82 Clin ton St., Paterson N. J.; Rev. C. R. Wingfield D. D.; Eastern C. Alleyne, A M, Editor of The A. M. E. Zion Quarterly Review, 87 Academy, New Berne, North Winyah Avenue, New Rochelle, N. Y.; Rev. J. Francis Lee, A. M. S. T. D., Editor of the Sunday School Literature, Box 552, Charlotte, N. C.; Rev. J. W. Wood D. D., Editor of The Missionary Seer 1231 Cornell Ave., Indianapolis, Ind. or 420 South 11th St., Philadelphia Pa.

Prof. J. W. Eichelberger, A. M. Editor of The Sunday School Bul letin, Warren, Ark.

## GENERAL OFFICERS

GENERAL Secretary, Rev. F. M. Jacobs A. M. D. D. M. D. 416 Gold St. Brooklyn N. Y.; Financial Secretary Rev. W. H. Goler A. M.

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First Episcopal District, Bishop A. Walters, (deceased) —New York, at Fleet St., Brooklyn, N. Y June, 1919—Bishop J. S. Caldwell New England at Waterbury Conn May 7, 1919—Bishop W. L. Lee Central N. Carolina at Nov. 26, 1919—Bishop L. W Kyles; African Mission Conferences, (by appointment of the Bishop)—Bishop G. C. Clement.

## Second Episcopal District:

Bishop G. W. Clinton, (Senior Bishop)—New Jersey, at Peoples Metropolitan Church Philadelphia, Pa. May 7th, 1919 East Tenn. and Virginia at Blue Ridge at Western North Carolina at

## Third Episcopal District:

Bishop J. W. Alstork—Alabama at Talladega, Ala., Nov 5, 1919;

South East Ala. at Thurman Chapel, Montgomery, Ala. Nov. 12 1919

Norht Alabama at Tuscaloosa, Ala. Nov. 19, 1919;

Cahaba at Spring Hill (near Prattville, Ala. Nov. 23, 1919);

South Ala. at Battles Warf, Ala., Dec. 3, 1919;

Demarara, (S. A.) (appointment of Bishop.)

## Fourth Episcopal District

Mrs. Florence Randolph, Pres ident, 103 Astor St., Jersey City, N. J.; Mrs. Mary E. Washington —Bishop J. S. Caldwell Philadel phia and Balto. at Harrisburg,

Pa., May 21, 1919; Allegheny, at COLORED PRESBYTERY Pittsburg Pa. Oct. 1 1919; Ohio, Youngstown Ohio,

Oct. 8, 1919; West Alabama, at Pasaeogoula, Miss., Dec. 3, 1919.

## Fifth Episcopal District:

Bishop G. L. Blackwell, Michi gan, at Chicago Ill., June 11, 1919

Western New York, at Elmira N. Y. June 18 1919.

Albemarle at Hertfrod N. C., Nov 12, 1919.

West Central N. Carolina at Rock ingham, N. C., Nov. 19, 1919; Vir ginia at Richmond, Va. Nov. 26 1919.

## Sixth Episcopal District:

Bishop A. J. Warner,—North Carolina at Kinston N. C.

Nov. 26 1919 Cape Fear at

Florida at Oct. 22, 1919; Souh Florida at Fla. Oct. 29 1919.

## Seventh Episcopal District:

Bishop L. W. Kyles Missouri at, June 4, 1919;

Indiana, at June 11, 1919; California, Sept 10 1919;

Oregon-Washington at Sept. 17 1919; North Arkansas at Nov. 19 1919; Cen

tral N. Carolina at Nov. 26, 1919.

## Eighth Episcopal District:

Bishop R. B. Bruce, Georgia, at Atlanta, Ga., Nov. 5, 1919; South

Ga. at Augusta Ga. Nov 12, 1919

Palmetto at Spartanburg S C. Nov. 19 1919; South Carolina at

Lancaster S. C. Nov. 16 1919.

## Ninth Episcopal District:

Bishop W L. Lee—Texas at Wel born, Tex., Oct. 1919 Louisiana

at New Orleans, La. Oct. 1919

North Louisiana at Tralake Miss. at Nov. 1919; South Miss.; at

South Philadelphia, "Exclusively Meridian Miss. Nov. 1919 for colored people."

Central Alabama at Montgomery Ala., Nov. 1919.

It is announced that out of the funds to be raised by the Salvation Army drive some two hundred thousand dollars are to be devoted

to the erection of a building in

Nov. 1919; South Philadelphia, "Exclusively for colored people."

So even the Salvation Army, broad as is its humanity, has got to fence off the colored brethren.

## Tenth Episcopal District:

Kentucky, at Lebanon, Ky., Sept 24, 1919; West Kentucky at Hen

derson Ky., Oct. 8, 1919; Ten

nese at St. Elmo, Tenn., Oct. 15

1919. Oklahoma, at Lima Okla. Oct. 1919; West Tenn. and Miss

at Nov. 26, 1919.

## COLORED PRESBYTERY IN ANNUAL MEETING

CHATTANOOGA, Tenn. May 16—The forty-fifth general assembly of the Colored Cumberland Presbyterian church opened here today with delegates from many sections of the country.

The opening session was devoted to reports of work in education and missionary fields. The opening sermon was preached by Moderator G. G. Grinter. The sessions will continue through Sunday.

WILMINGTON DEL. JOURNAL MAY 27, 1919

## FAVOR UNION OF NEGRO CHURCHES

The spirit of uniting among church bodies culminated at the 107th session of the A. U. M. P. Conference which is now being held at Norristown, Pa.,

in a resolution being adopted to unite the A. U. M. P. Church and the Afro-Christian Church in one body, and it was also decided to call a convention on July 30 to make definite arrangements for the union. The Rev. J. H. Bell, of No. 817 French street, Wilmington, is president, and the Rev. Geo. C. Coleman, of Merchantville, N. J., is secretary. Rev. S. W. Chippey, Norristown, Pa., is treasurer.

All-day services were held by the Conference on Sunday.

## RACE MAN APPOINTED ARCH DEACON

By Associated Negro Press Louisville, Ky., May 26.—Rev. Le Roy Ferguson, of the Protestant

Episcopal church, a Y. M. C. A. worker overseas during the war, and for a number of years rector of the church of Our Merciful Savior, this city, has been appointed to arch deacon, and assigned to work in this diocese.

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## OFFICIAL DIRECTORY OF The WOMAN'S HOME & FOREIGN

### MISSIONARY SOCIETY.

Mrs. Florence Randolph, Pres ident, 103 Astor St., Jersey City, N. J.; Mrs. Mary E. Washington —Bishop J. S. Caldwell Philadel phia and Balto. at Harrisburg,

## THE NEGRO AT THE CENTENARY

### CELEBRATION

All things considered the Negro got a square deal at the Methodist Centenary celebration held at Columbus, Ohio June 20 to July 13. There was little of which to complain. There is a great deal to praise. In nearly all of the situations where the Negro should naturally appear he did appear not in a condescending relation but in a representative and self-respecting relation. He was a participant in the parades, and in the life plays and was in evidence on nearly every platform, and when it came to singing the Negro quartets were the most popular musical aggregations of the Centenary. There was little discrimination in the restaurants and practically none otherwise as far as the celebration grounds were concerned. And this speaks well for the tolerant spirit of the South, for be it remembered that the Methodist Episcopal Church, South was an equal participant and promoter of the Methodist Centenary Celebration. One of the pastors, the Rev. John Cook of the Hawthorne Street Church Columbus, Ohio, represented John Stewart in the presentation of the great pageant "The Wayfarer" although "John Stewart" came in with the roll call of impersonations of such distinguished representatives as John Wesley, John Wycliffe, Martin Luther, George Washington and Abraham Lincoln, John Stewart on every occasion received a full measures of applause. On Americanization Day when the representatives of the various groups in American life paid tribute to Columbia and laid wreaths at her feet, Lieutenant York, the chosen representative of the colored people, as he mounted the steps of the pedestal on which Columbia stood to place his wreath at her feet, received perhaps the largest and most enthusiastic applause of all the representatives on that particular occasion. Colored Boy Scouts were found in the Boy Scout and boylike there were no differences. They marched side by side and played with each other as children will do and there were none to molest or protest. The Negro had access of course, to every exhibit, to the programs without the slightest discrimination and when it came to the platform speaking our representatives were in evidence, we could say practically all the time. They addressed large audiences in the grand stand in the big tent, on the lawns, in the

Coliseum as well as in the smaller halls. When it came to service at the restaurants and refreshment places we heard of but one place that discriminated against Negroes and this was done in a polite manner, if discrimination can be done in a polite manner. But all the other places were wide open. There were several concessions granted to colored people, one being to a very large caterer of Columbus. This concession was to have been in fact "a colored eating place" but the energetic and resourceful manager of this restaurant actually furnished "home cooking". There were no signs to indicate any intention on the part of any one to segregate the colored people, but this restaurant was the place to eat and it was more monopolized by white people than by colored people. It was a self-service cafeteria and it was interesting to see the long line absolutely intermixed without the slightest discrimination and everybody was perfectly happy. It is said that some of our southern white friends could not possibly resist the coaxing, apetizing dishes that this caterer had put up and incidently this restaurant became a place for contact of the two races that made each less fearful of the other and both more respectful of each other.

The only point of criticism in the Centenary Celebration was the set up of African exhibits in using white men and women and white boys and girls in the demonstrations from all parts of the country, loyal as they were to everything that the church put on. It was an incongruous and inconsistent sight to see white faces in the Kraals and villages. They came to Columbus and furnished their full quota of the visitors. Their church was putting on a big celebration bearing ivory on their heads in the long and the Negroes in all parts of the country caravan as was the case on Africa Day and felt they were duty bound to be on hand other occasions. But this criticism loses something of its point when we were told that colored men and women and colored boys and girls could not be gotten for this demonstration in the African Building and that colored men and women and colored boys and girls refused to dress as Africans and to play parts required of them. Now how insistent and how explicit the promoters were in securing colored men and women and colored boys and girls for these positions we do not know. We rather suspect with the right approach that little trouble would have been experienced in securing persons to take off parts showing the life of our people in the African building, but this we do know that the Negro is all to sensitive

The following are the conductors who were announced by the secretary last week:

E. D. Hubbard, H. M. Williams, R. M. Reddick, J. W. Welch, Mrs. L. B. Fouse, Miss N. H. King, Mrs. M. A. B. Fuller, E. Cunningham, G. P. Baker, John H. Frank, J. Gordon McPherson, H. W. Russell, S. H. Johnson, William Crudup, S. R. Prince, L. Drane, C. J. W. Boyd, Miss Ada F. Morgan, William Hicks, L. R. W. Johnson, W. H. Crawford, S. S. Jones and Henry A. Boyd. It was stated by the Rev. Mr. Boyd that some of the conductors would not be able to reach the city, but that their places would be filled by temporary appointments for the present session.

### Missionary Centenary Drive

*the Pathway*

Colored members of the Methodist Episcopal church in the South are carrying on their part of the Missionary Centenary drive for \$105,000.000 with such enthusiasm and success that they are expected to exceed their quota by a good margin. This is contained in a dispatch from the southern division headquarters, at Chattanooga, Tennessee.

"The Negroes of the south are playing their part in rebuilding the world magnificently," says H. G. Wilson, national southern representative of the Methodist church. "From all over the southern states, Virginia to Texas, come reports of the most encouraging nature from our colored members. I believe they are going forward with the Centenary as rapidly as it can be done."

The quota for the three Areas, Chattanooga, Atlanta and New Orleans, is approximately \$4,000,000—an enormous sum when compared to the sums of money raised by the Methodist church in the same territory during previous years. But it is being raised.

The Chattanooga area Centenary organization has set out to raise its quota by Easter Sunday, although the real financial drive does not begin until May 18, lasting until May 25. The New Orleans and Atlanta areas are confident of raising their quotas easily, also.

The Methodist "Stewardship" drive by which the church expects to enroll a million tiebers, is just being completed. From now on special efforts will be made to secure large subscriptions. It is planned to have one-half the area quotas in hand by this method before starting the intensive financial drive.

As an example of the way the colored Methodists are carrying on the Centenary, the case of a church in Hattiesburg, Mississippi is cited. A Centenary meeting was held there recently, H. C. Wilson being the chief speaker. After the address more than \$4,000 was raised by voluntary subscription. Churches all over the south are responding just as generously.

### NEGROES CONVENE

#### AT BESSEMER TODAY

*Hattiesburg Daily Leader* (Special) — At 10 o'clock this morning the fourteenth annual session of the Sunday School congress (colored) will be called to order in the high school at Bessemer. The Sunday school forces of the United States will be gathered together to do practical Sunday school work for five days. The officers of the Sunday School congress consist of R. H. Boyd, director; C. H. Clark, chairman; J. P. Robinson, vice chairman; D. J. Hull, arbiter; Henry A. Boyd, secretary of the congress; H. B. P. Johnson, official chorister; J. A. Sharp, superintendent of teacher training; Mrs. Eleanor A. Bolton, assistant secretary.

The first order of the day will be the general sessions of the congress. These will be followed by the departmental meetings.

Church - 1919.

# NEGRO WANTS EQUALITY IN WORK, WAGES

The Rev. H. H. Proctor of Atlanta Relates Progress of the Colored Race

IS NOT A SOCIAL BEGGER Tells Church Delegates Southern Solution Up to Men

of the North  
Grand Rapids Michigan News  
KING REPORTS ON MISSIONS

Michigan Churches to Raise \$200,000 Toward Five Million Pilgrim Preachers Fund

The council voted today to move the council offices from Boston to New York. They went beyond the request embodied in the report of the executive committee, and voted to pay all expenses of delegates.

The council assessment has been raised from 4 cents per member to 5 cents per member on the total membership of all Congregational churches.

"Waving aside the bugaboo of social equality, falsely so-called, the negro wants, chiefly, equality of opportunity in work and wages, wholesome surroundings for his home, educational facilities for his children, protection from mob violence and franchise, said the Rev. H. H. Proctor of Atlanta in addressing the Wednesday noon meeting of the Congregational national council in Powers theater on the subject, "The New Negro in the New Era." The Rev. Mr. Proctor is pastor of a large institutional colored church in Atlanta. He said in part:

"The world is in a state of unrest. Contrary to some, I do not regard this a bad omen. It had to be turned upside down to be straightened out. We are getting a new world. Christian democracy is coming."

"Woman is coming into her own. The working man has come into the just fruits of his labors. The negro people, too, are claiming their own. The negro is not a social beggar, and does not want to associate with anyone that does not want to associate

with him. But he refuses to be delivered under the confusion of private preferences with public school facilities.

## Southern Reconstruction.

"I am happy to report progress in these things in the southern situation, although there is yet very much land to be possessed. There have been three attempts at reconstruction in the south. The first was by the black man alone at the close of the war; the second was by the white man alone 27 years ago; but now the third, in which black and white are in mutual cooperation. Under this third way there is new hope, if the movement is properly nurtured.

"As never before the proper solution of the southern situation is up to the men of the north. Common sacrifices of war have blotted out sectional lines, and the south is increasingly sensitive to the opinion of the north. Your responsibility is therefore correspondingly greater.

## Negro's Debt to the North.

"The negro owes an unpayable debt to the north for his emancipation and education. You have ever stood for a square deal for the black man. In this hour of his crisis he asks you to stand by your original ideals.

"Treat the negro in your midst not as a problem, but as a citizen, and he will justify your faith. The Congregational people can make a great contribution to this situation by putting

## Pay Debt to Pilgrim Preachers.

great institutional churches in the northern centers to function in the total life for this people, especially for those lately come from the south. I am going from Atlanta to Greater New York to lead in a work of this type.

## Negro Loyal to American Ideals

"The negro American and the American nation are each facing the greatest crisis in their history. In every crisis of the American nation from Bunker Hill to Argonne the negro has shown his enthusiastic loyalty to this country.

"In the coming crisis between the forces of law and order in this land and the forces that would destroy the pillars of this commonwealth you may

depend upon the black man to maintain his unbroken record of loyalty to American ideals. Voices ring from Flanders field where black and white lie side by side, sleeping under the Stars and Stripes, bid you stand by an ideal one by leading authorities on him who has not only stood by you in every crisis but will stand by you until he leaves the judgment book un-

## Mission Commission Report.

The commission on missions, of which the new moderator, President Henry C. King of Oberlin College, is chairman, presented a biennial report including a proposal for the adoption of the following declaration of purposes:

"The national council of the Congregational church of the United States, assembled at Grand Rapids, Michigan, Oct. 21-29, 1919, after review of the unprecedented obligations laid upon the church of Christ by present world conditions, places on record its profound conviction of a new idea of service and a broader range of effort for establishing the kingdom of God.

## World Asks Deliverance.

"A broken and troubled world calls

to us for deliverance. Our nation, and peace of mind and to "break the silent strike" on among young men Thick of Things." The council on the subject, "In the leadership, must look to the church against entering the ministry at the of Christ for guidance and moral power. The groping millions of pagan lands are ready for the message of the risen Christ. In the face of the opportunity and obligations of the new day we must rise to a new devotion or stand condemned at the bar of our own conscience and before the throne of the Infinite Righteousness.

"The council, therefore, sends out to all the churches of our order its message of fraternal greeting and asks them to throw themselves with unstinted energy into the enriching and strengthening of the work they are doing in their several communities, and into the forms of united effort which shall be proposed by their representatives designated at this meeting.

## November Prayer Month.

"As an immediate and fruitful step toward such far reaching plans, it is urged that in all the churches the month of November be devoted to prayer, to the consideration of our world responsibilities and to the principles of stewardship which underlie all Christian service. Following this on Dec. 7, let us seek to enlist every member of our churches in a gift representing such devotion and sacrifice as are demanded by the needs of the world and the compulsion of our stand by your original ideals.

"Treat the negro in your midst not as a problem, but as a citizen, and he will justify your faith. The Congregational people can make a great contribution to this situation by putting

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## Negro Loyal to American Ideals

"The negro American and the American Congregationalism, is being raised to make possible the development of a complete annuity system for ministers of that faith. A total endowment of \$5,000,000 is to be raised from Bunker Hill to Argonne the negro has shown his enthusiastic loyalty to this country.

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## The Michigan Commission.

The executive committee of the Michigan commission is composed of these laymen and clergymen:

R. R. Moore, St. Clair, chairman; F. E. Bogart, Detroit; C. J. Chandler,

Detroit; the Rev. C. B. Emerson, Detroit; C. W. Wagner, Ann Arbor; Robert Davey, Jackson; the Rev. B. G.

Mattson, Owosso; D. R. Wilson, Pontiac; the Rev. W. S. Steensma, St. Clair, secretary.

## Liverpool Minister Speaks.

The Rev. A. Penry Evans of Liverpool, official delegate of the English Congregational union, delivered an address of greeting before the Congregationalist in the state will have morning. He is pastor of Great George Street Congregational church in Liverpool.

Professor Graham Taylor conducted a short service and offered a prayer of thanksgiving in memory of the late Rev. Washington Gladden. Professor Taylor is a widely known leader in many forms of social service.

## Executive Committee Report.

The Rev. Charles F. Carter, chairman of the executive committee, presented the committee's regular biennial report, which embodied the following recommendations:

That the churches be requested to contribute annually for the support of the national council office 4½ cents per capita, based on the gross membership, and in addition 1 cent per capita annually for the railway expenses of delegates to the biennial meetings of the council.

That all delegates elected by the conference and associations in states which have paid their full per capita for each year of the biennium be entitled to share in the travel fund thus created.

That in any state, which has not paid its entire per capita, participation in the fund shall be limited to delegates from associations which have paid in full.

## Sliding Scale for Expenses

That for the next council the amount available for this purpose be apportioned by the executive committee upon a sliding scale which shall so nearly as possible make the net railway cost the same to all delegates whether near or distant. Announcement of the fund available and the plan of its distribution to be made well in advance of the meeting.

That at the next meeting of the council the stipulation concerning participation in the travel fund shall be considered as met by any state which has made full payment on the 5½ per cent basis for the year 1920.

That the executive committee be instructed to submit to the next council on the basis of the experience of the initial years a plan for the distribution of the sum available for the ensuing biennium.

## Merriam Welcomes Delegates.

In his address of welcome Tuesday night the Rev. Charles W. Merriam referred to the protest that was raised when it was first proposed to give the council more power in denominational affairs. This protest is no longer heard. There is now a common feeling of ecclesiastical unity. "We are quite content," he said, "to receive your orders and obey your mandates."

"A most ominous spirit of unrest is abroad in our land," he declared, mentioning the Omaha riots and the recent demonstration against anti-Americanism in Grand Rapids. "Peace has need of valor as much as war had need of it. We would be thankful if the council could shed any light on the solution of our local troubles."

## President King Replies.

President Henry C. King of Oberlin

college, the newly elected moderator, responded to the welcome with the statement that America has taken up a world responsibility.

"We can no more lay it aside now than we could help going into it," he said. He named three great racial achievements which came out of the war: the conviction of the supremacy of the intangible values, co-operation, and a sense of sacrifice by millions of men on a scale never known before.

"Are we to be content now to sink back and forget that we did that thing?" he asked. "We've never done anything half so fine in all our history."

#### Retiring Moderator Day's Appeal.

The Rev. William Horace Day, retiring moderator, closed the session by making an appeal to the church for greater activity. He said that the industrial unrest of the world can be quelled only by the church.

"The church is the only organization," he said, "whose business is to develop motives of sacrifice and service. Only when impelled by these religious aspirations do we cease to be actuated by selfishness. Never were the resources of the church so abundant, never was her membership so large, and yet never was she so bitterly assailed for inefficiency and neglect."

#### HEARD AT CONVENTION

#### THE REV. JAMES L. BARTON

The Rev. John B. Toomay, pastor of the Bethel Congregational church at Ontario, Cal., while traveling from Los Angeles to Kansas City, took a relief expedition, just returned from Pullman car straw vote for next president of the United States. On the first ballot 5 votes were cast for President Wilson and 12 or 13 were scattered among various nominees, with Gen. Leonard Wood in the lead. On the second ballot 12 of these votes were cast for General Wood, giving him the preference by 7 votes.

W. W. Mills, a banker of Marietta, Ohio, and a delegate to the national council, chartered a car at his own expense for the accommodation of about 20 delegates from the southern and central portion of the state. The car arrived over the Michigan Central road at 1:45 p. m. Tuesday.

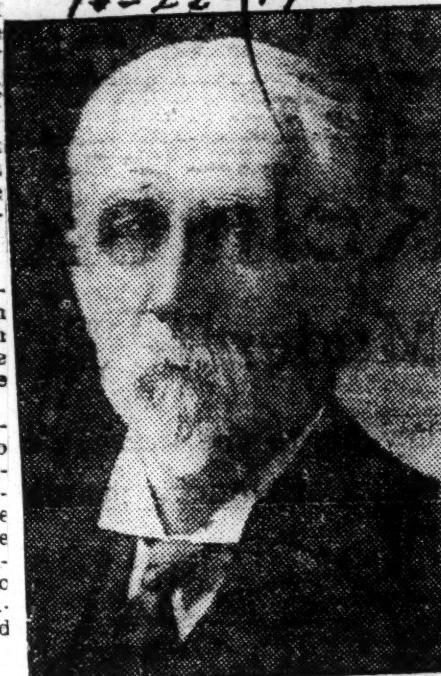
The Rev. Robert E. Brown of Waterbury, Conn., reports that the long journey from New England was enlivened by the formation on the train of an impromptu glee club which led in the singing of old college songs.

President Henry C. King of Oberlin college was first nominated for the office of moderator. The only other nominee was Dr. William E. Barton of the First Congregational church of Oak Park, Ill. Two hundred and seventy-two votes were cast on the first ballot, of which President King received 176 and Dr. Barton 95. One vote was cast for William E. Sweet of Denver. As only 137 votes were necessary for election, President King was elected. On a motion by Dr. Barton, seconded by T. C. McMillen of Chicago, the vote

#### Will Give Address On Turkish Missions

*Rapid Mich. News*

14-22-19



#### MINISTERS OF P. E. CHURCH WHO ASKED FOR EIGHT BISHOPS

16-1

*The Appeal*



Ministers of the Protestant Episcopal Churches all over the country met in Detroit, Michigan last week. Bishop Demby is seated in the centre of the second row, on his left is Rev. George Bragg and on the extreme right is Archibishop Russell, Rev. Jackson, a former Baltimorean is standing on the extreme left.

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##### THE REV. JAMES L. BARTON

The Rev. John B. Toomay, pastor of the Bethel Congregational church at Ontario, Cal., while traveling from Los Angeles to Kansas City, took a relief expedition, just returned from Pullman car straw vote for next president of the United States. On the annual meeting of the board to first ballot 5 votes were cast for President Wilson and 12 or 13 were scattered among various nominees, with Gen. Leonard Wood in the lead. On tally of Missionary Work in Turkey.

W. W. Mills, a banker of Marietta, Ohio, and a delegate to the national council, chartered a car at his own expense for the accommodation of about 20 delegates from the southern and central portion of the state. The car arrived over the Michigan Central road at 1:45 p.m. Tuesday.

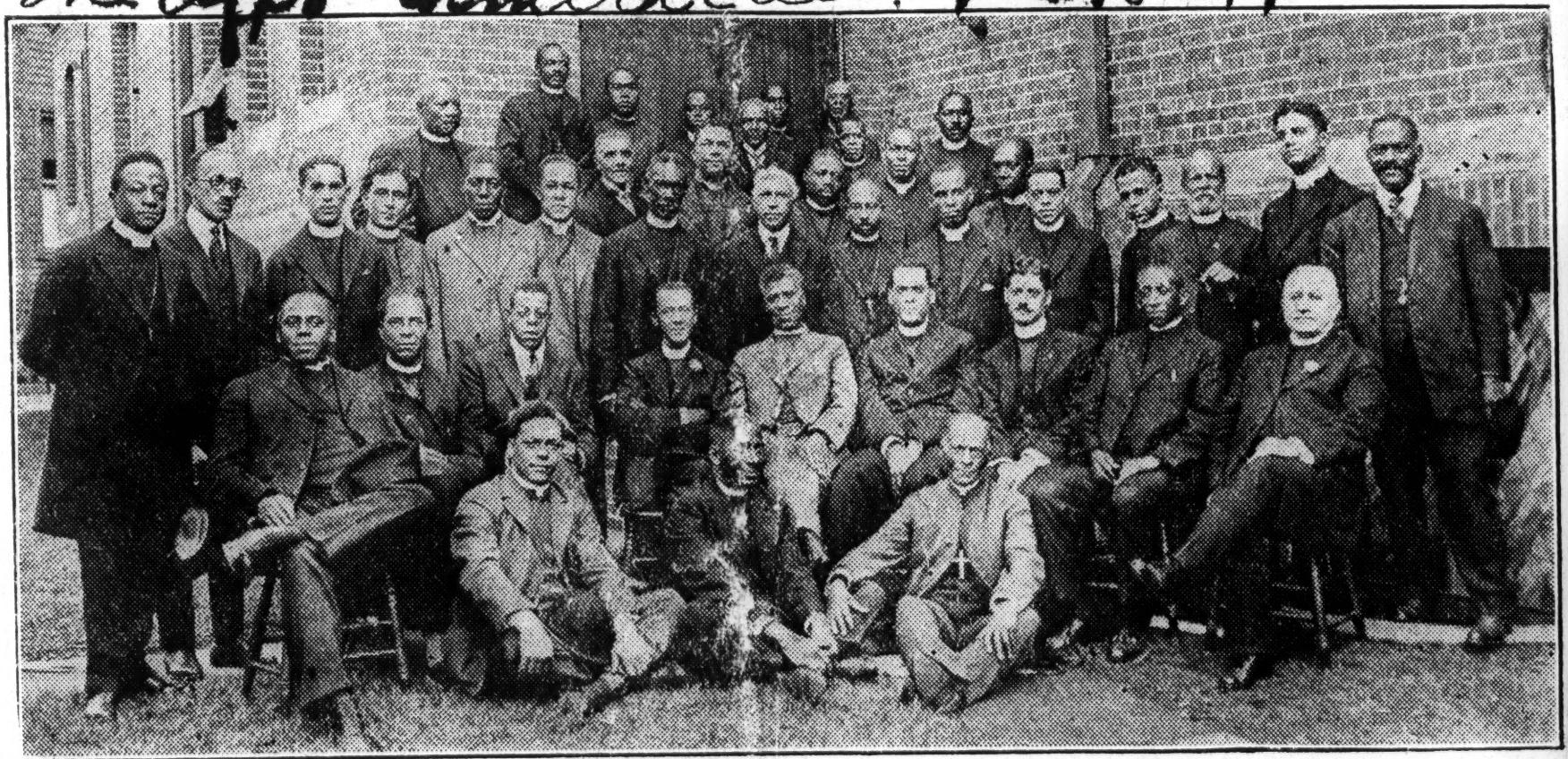
The Rev. Robert E. Brown of Waterbury, Conn., reports that the long journey from New England was enlivened by the formation on the train of an impromptu glee club which led in the singing of old college songs.

President Henry C. King of Oberlin college was first nominated for the office of moderator. The only other committee was Dr. William E. Barton of the First Congregational church of Oak Park, Ill. Two hundred and seventy-two votes were cast on the first ballot, of which President King received 176 and Dr. Barton 95. One vote was cast for William E. Sweet of Denver. As only 137 votes were necessary for election, President King was elected. On a motion by Dr. Barton, seconded by T. C. McMillen of Chi-

On Turkish Missions  
In Rapid Michigan News  
14-22-19



MINISTERS OF P. E. CHURCH WHO ASKED FOR EIGHT BISHOPS



Ministers of the Protestant Episcopal Churches all over the country met in Detroit, Michigan last week. Bishop Demby is seated in the centre of the second row, on his left is Rev. George Bragg and on the extreme right is Archbishop Russell. Rev. Jackson, a former Baltimorean is standing on the extreme left.

Church - 1919.

# FOURTEENTH ANNUAL SESSION OF THE SUNDAY SCHOOL CONGRESS

*The Nashville Glo*

Sessions Held In Bessemer, Ala.

NASHVILLE DELEGATION LEFT

TUESDAY NIGHT

Bessemer, Ala., (Reciprocal News Service)—The Baptist Young People's Union forces occupied the attention of the Sunday School Congress forces at its session last night. Mr. Frank Marshall, of Tampa, Fla., Dr. L. Drane, of Chicago, Dr. S. B. Prince of Fort Worth, Texas, the leaders of this department had arranged a treat for the forces throughout the country. Friday morning is to witness a continuation of the reconstruction problems in the Bible at the Bible Conference hour. To the Bible Conference is to be added three subjects, viz., Baptist doctrine is Bible doctrine; Teaching NOT the doctrine of men for the doctrine of God, is teaching Baptist doctrine, and Question—What makes a TRUE Baptist? Give Scriptural answer. The general subject will be The Bible the Sunday school worker's hand book (and how to enjoy it.) A number of charts presented by Dr. L. R. V. Johnson will be used in the demonstration of this part of the work. At nine thirty o'clock the Home department will again be on, to be followed at ten thirty o'clock by the Teacher Training department. The general sessions will open at eleven o'clock, and Chairman Clark has already made a record for punctuality. There will be four subjects on which papers will be read this morning. "How the literature of the National Baptist Publishing Board is aiding in the development of character and racial ideals among our people;" "The Model B. Y. P. U. and how to build it;" "Why Sunday school pedagogy should be taught in our denominational schools;" and "The benefit to be derived from the National teacher training course," are four subjects to be discussed.

The Congress secretary had already over twenty-five acceptances for those four papers. When they are read they will be discussed and then reproduced for those workers who are not in attendance. Tonight is supposed to be one of the biggest nights of the Congress. It will be the organized class night, the Metokas and Galedas being in charge. There is to be on literary talent sent down by the several schools throughout the United States.

Mrs. L. B. Fouse, of Lexington, Ky., and Miss N. E. King of Nashville, Tenn., represent the young women in preparing the program, while J. W. Welch of Ensley, Ala., and R. M. Reddick of Atlanta, Ga., represent the men in the preparation of the program.

NATIONAL BAPTIST CONVENTION RECOGNIZED.

*The Richmond Planet*  
The Southern Baptist Convention (white) has officially announced through Secretary Dr. O. L. Hailey that that great organization has decided to erect the Theological Seminary as originally planned for the colored Baptists of the United States co-operating in so doing with the National Baptist Convention, incorporated.

He diplomatically states:

While we have found ourselves unable to co-operate with the National Baptist Convention (unincorporated) we are not in any way antagonistic to them in their work. We recognize their inalienable right, as Baptists to pursue such plans as they prefer. They must be allowed all the freedom we ask under the New Testament for ourselves, but the Southern Baptist Convention finds itself unable to co-operate with them along the lines they have adopted. We are unalterably committed to the doctrine of "Denominational Control" of all institutions and measures which the denomination establishes and supports. Our people are unwilling to place the Lord's money in the hands of irresponsible men who might do with it what it was not given for.

It seems to us that this is a clear-cut statement of the issues. It is spoken in a Christ like spirit and it should awaken a hearty response from one part of the colored Baptist world to the other. No impartial individual who witnessed the scenes at

ville, Tenn., last December will doubt the wisdom of this course. We have a high personal regard for the

able divines, representing the interests of the National Baptist Publishing House, but their position is untenable and sooner or later the people will awaken to the fact that they cannot afford to accept the argument or the advice of the men, who are leading the movement to split the Baptists of color in this country.

THE SOUTHERN BAPTIST CONVENTION WILL BUILD THE SEMINARY.

*Richmond Planet*

Editor of National Baptist Voice:

June 21, 1919

Dear Brother Crenshaw—I shall have many occasions to address the brethren and sisters of the Nat. Baptist Convention. And as The Voice is the official organ, I should be glad if the editors of all the other papers would allow me to write to you, and they transfer such communications to their own columns. This is in no sense to be construed as ignoring or undervaluing their service. But for the dom of the individual. We will not present an effort to save time and violate that now. But at the same time we shall not allow that such

freedom entitles any one to trespass upon our rights. It is as much our duty to protect the rights of our own people as it is to defend the rights of others. We must always be brotherly. So while we are yet unable to get together, we will not forget to pray for each other. Ask all the people to pray for the success of this undertaking. Further announcements will be made as we get further along.

O. L. HAILEY.

## NEGRO BAPTISTS IN CONVENTION CONDAMN EVILS

ST LOUIS MO REPUBLIC

JULY 18, 1919

Dr. S. A. Moseley of St. Louis Scores Dance Halls and Gambling.

## MANY STATES REPRESENTED

Des Moines Woman Praises Black Man as 100 Per Cent American.

The Western Baptist Convention (negro) assembled in the Calvary Baptist Church, 2625 Morgan street, yes-

regarded as the secretary of the joint commission. And after full conference the meeting will be called.

## FRATERNAL RELATIONS.

While we have found ourselves unable to co-operate with the National Baptist Convention (Unincorporated) we are not to, in any way, antagonize them in their own work. We recognize their inalienable right, as Baptists, to pursue such plans as they prefer. They must be allowed all the freedom we ask, under the New Testament, for ourselves. But the Southern Baptist Convention finds it self unable to co-operate with them along the lines they have adopted. We are unalterably committed to the doctrine of "Denominational Control" of all institutions and measures which the denomination establishes and supports.

terday, with delegates from many Western States in attendance. The president, Dr. S. A. Moseley of St. Louis, delivered the opening address, in which he took to task dance halls, parlor gambling and other evils, which, he said, confront this generation.

"We must throw around our children an arm of protection," he declared, "and teach them to devote their time to study, charging their 'think tanks' with good thoughts, for in the reconstruction the thinker alone will be recognized. We want men who can help to think this old world back to normal conditions, and, believe me, it's going to take thinking to do it."

## Warns Against Mistakes.

Dr. C. E. Morris, president of the National Convention, delivered an address to a crowded house last night, in which he cautioned the people to be careful of mistakes in this age of unrest. He said he believed with reconstruction would come law and order, and the proper protection of human life.

"I ask no special favor for my race," he said; "just protection and administration for all."

At the women's meeting, held prior to the convention proper, Mrs. Ida Frazier Bates of Des Moines, Ia., president, delivered the special address. She referred to the loyalty of the negro during the war, saying he knew but one flag, one nation and one language.

## Blacks All American.

"If there is a living soul in these United States of America," she said, "who is 100 per cent American, the black man is the one. The American women of color are as true to Old Glory as any other women."

At the close of her address 300 delegates stood and pledged their loyal support to church and country.

Among the leaders of the Negro Baptist Church of the United States who are attending the convention are: Dr. M. J. Burton, Topeka, Kas.; Dr. R. A. Greggs, secretary of the Educational Board, and Dr. L. K. Williams, pastor of the largest negro church in the world, having a membership of 10,000, located in Chicago.

## Negro Minister Is Honored at Danville Meet

SPRINGFIELD ILL REGIS

JULY 22, 1919

Rev. M. L. Porter, pastor of the Pleasant Grove Baptist church in Springfield, was elected president of the Woodriver Baptist Sunday school convention in Danville, it was announced here today. This state organization is considered as one of the most active bodies of uplift workers in Illinois and during the past twenty years there has been only three changes in the presidency.

Other honors for Springfield negroes this week come in the election of T. W. Warrick, a clerk in the state insurance department, as secretary of the endowment department of the international order of twelve for the jurisdiction of Illinois at the grand session of that body in Cairo, Ill.

At the grand meeting of the Knights and Daughters of Tabor in Cairo, F. L. Finnie of Springfield was elected head of the grand organization. Sir Knight Finney is looked

upon as the founder of the order and his many friends are jubilant over his election.

## Let's Lift This Mortgage That

This newspaper reluctantly recommends to its readers the campaign to raise \$13,000.00 to liquidate the indebtedness of Mt. Lebanon A. M. E. Zion Church in Elizabeth City. Mt. Lebanon is the biggest and best equipped Negro house of worship in northeastern North Carolina. With the possible exception of the State Normal School, it is the greatest moral and spiritual force among the Negroes of Elizabeth City and vicinity. The membership of Mt. Lebanon represents the highest and best type of Negro leadership in this community.

Mt. Lebanon has been cursed with bad leadership and after years of struggling finds its house of worship about to be sold under the hammer to satisfy a debt of \$13,000 which has been hanging over it for several years. White people in Elizabeth City have given enough to keep up the interest on this debt, to almost pay the principal. Recently the mortgagee, who lives in another state, told the trustees of Mt. Lebanon that he was tired of carrying their paper and he demanded immediate settlement. It was then that C. W. Brown, a Negro attorney of this city, a member of the church, stepped in and told the congregation that he would like to try a plan to raise the debt. Brown's plan is presented in a full page advertisement in this newspaper to-day.

Brown's plan is business like and graft proof. W. G. Gaither, cashier of the First & Citizens National Bank has agreed to act as treasurer of the campaign. Subscribers send their notes direct to Mr. Gaither and Mr. Gaither takes up the mortgage when the \$13,000 has been subscribed. If the money isn't subscribed in full, every note is automatically invalidated. Not a cent of the money passes thru the church treasury and not a cent of it goes to C. W. Brown or to the expense of the campaign. The expense of the campaign is a matter between C. W. Brown and the church.

The White Methodist church in Elizabeth City recently subscribed more than \$40,000 for missionary work at home and abroad. Elizabeth City has given probably as much more to war work and foreign relief work in the past two years. And right here in our own city our own colored people are about to lose their biggest and most helpful church for lack of a paltry \$13,000.

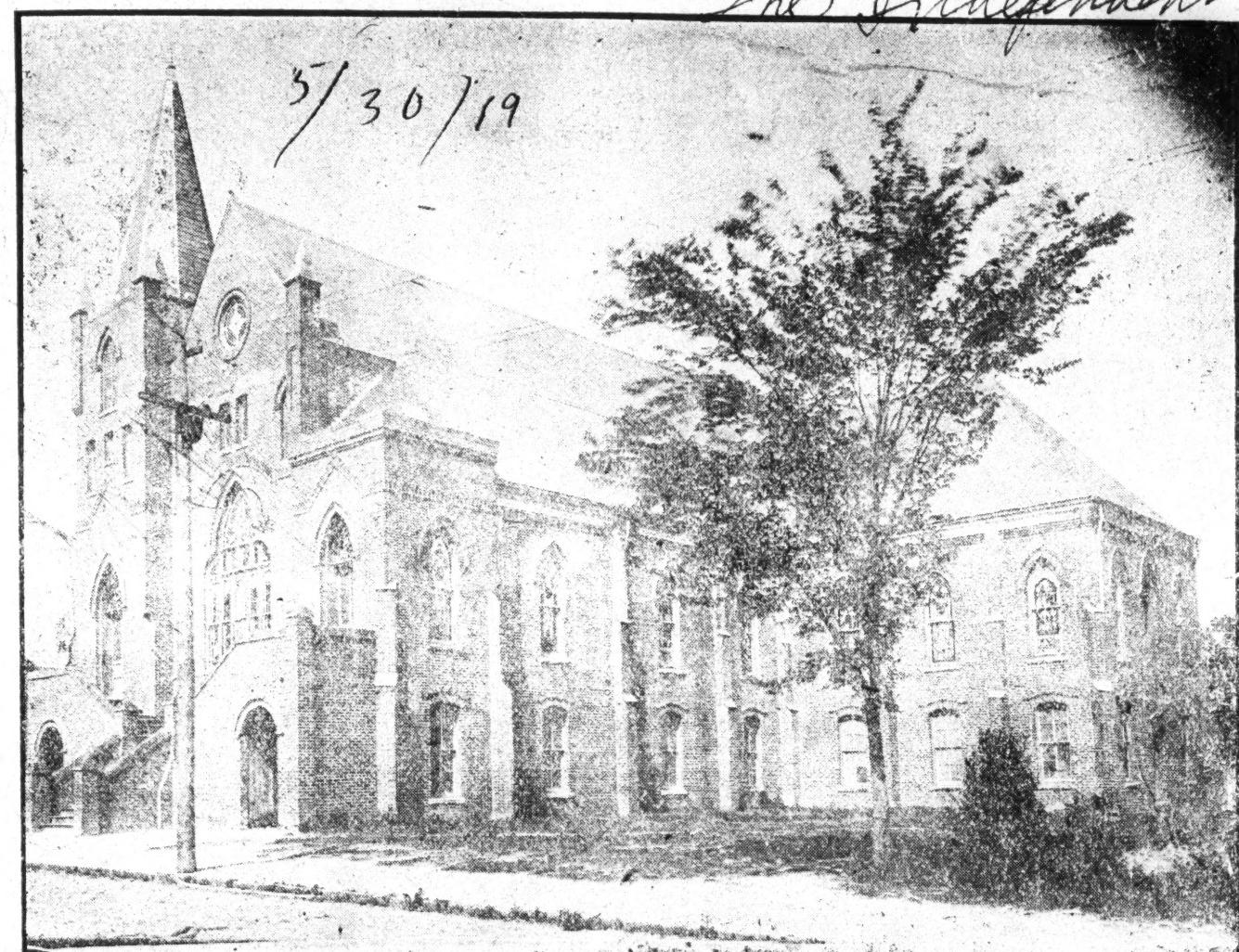
White people can not afford to let the Negroes of Elizabeth City lose this church. The colored people may have been very foolish in attempting to build a church for which they could not pay; but the Negro is fundamentally religious and is inclined to strive for big things in his religious life. His religion makes him a good citizen; take religion away from him and the white people would have a real race problem on their hands. Let's get behind Mt. Lebanon and lift that mortgage. It's a good investment.

## Under the Hammer! Will You Help Save it?

The Independent

5/30/19

5/30/19



MT. LEBANON A. M. E. ZION CHURCH, the most imposing religious edifice ever erected by the colored people of this city is under the hammer, to be sold to satisfy a mortgage of \$13,000 held by a man in another state. The membership of Mt. Lebanon is asking the white people, regardless of their place of residence or religious denomination, to help them save their church. The white people probably will respond generously to the appeal. No one who believes in missions can turn it down. It is just as important to save a church at home as it is to build a church for black people in Africa or yellow people in China. The church at home is a community asset.

Church - 1919.

# LOUISVILLE IS HOST TO BIG NATIONAL RELIGIOUS MEET

## HOUSTON WELL REPRESENTED

Special to The Informer.

Louisville, Ky.—The National Assembly of the Church of Living God, Incorporated, began their great meeting here Monday morning and will end next Wednesday, August 13. Delegates are in attendance from all parts of the country and very lively and interesting sessions are being held.

Dr. J. A. Edmondson, Athens Texas, is moderator of the assembly; Dr. E. J. Cane, Louisville, Ky., is secretary; Elder James Pendleton, Houston, Texas, is assistant secretary of the church extension department.

Elder L. G. Snell, Athens, Texas, moderator of the assembly in that state known as the "Snell assembly," is here with a hope of perfecting unity and joining forces with the regular body.

Texas is well represented here, three delegates from Houston being present, viz.: Elder and Mrs. James Pendleton and Mrs. A. Butler.

## CHURCH STRIKES AT RACE HATRED

N.Y.C. AMERICAN  
JULY 29, 1919

Presbyterians Open a New Era Movement, Which Will Seek Unity of Humans.

One of the most vital problems Protestantism faces to-day is that of the racial question, Dr. William H. Foulkes said last night in an address opening the first New Era Movement of the Presbyterian Church. Dr. Foulkes, who is president of the movement, was speaking to 150 delegates gathered at Stony Brook, L. I.

Dr. John F. Carson, of Brooklyn, and other speakers said the Presbyterians will broaden their church

work and bring home to members a greater conception of their opportunities and obligations.

Dr. Foulkes said, in part:

"The lengthened cords of the new era church will carry its enterprise into the very midst of the race question.

"No matter what the entanglements or prejudices may be, the church will lose its soul if it does not preach and practise the unity of the human race. The shocking conditions which have prevailed recently in the national capital and at Chicago, and which are

only a symptom of the terrific undercurrent of race hatred, cannot be permanently met by force of arms. If the Protestant church does not address itself to the acute problem of the negro in America it will find itself and the nation confronted by a devastating scourge.

"The cords of the church must also be lengthened to cover not merely the so-called religious life of the people, but their homes and schools and recreational life. The church must pay heed to the pleasures and pastime of her people as genuinely as she does to their prayers.

"The Presbyterian Church has successfully launched a campaign for many millions of dollars with which to carry on aggressive work."

SEDEST CHURCH LOSES ITS INDEPENDENCE

(Special to THE NEW YORK AGE)

PHILADELPHIA, PA.—St. Thomas Protestant Church is the oldest church for colored people in this country, it being founded in the latter part of the eighteenth century. The Rev. Thomas A. Garrett has been named as missionary in charge. The appointment was made by Bishop Rhinelander. The church has surrendered its right to call a rector because of financial difficulties. In a letter to the vestry the Bishop stated that the church may resume its independence in the matter of choosing a rector, when it takes upon itself the paying of a rector's entire salary. A present part of the salary is paid out of diocesan funds.

## COLORED MISSION WILL BE OPENED BY PRESBYTERIANS

The Convention Preliminary meetings and addresses, looking to the formal opening of the Presbyterian Colored mission Sunday, September 21, will be held during the preceding week, beginning this Sunday. Friday, Rev. John Little, who is superintendent of two large negro missions in Louisville, Ky., and Dr. W. H. Sheppard, pastor of a large negro church in Louisville, and formerly a missionary to Africa, arrived in Atlanta for these meetings.

9-12-19

The mission has been training already, but the formal opening will take place Sunday afternoon, a week hence. The superintendent of this mission, Graham F. Campbell, will be ordained to the ministry at the same time. An all-day conference will be held next Wednesday at the First Presbyterian church, at which Dr. Plato Durham, Dr. Asbhy Jones, Rev. John Little and Dr. Shepard will speak.

Rev. John Little and Dr. Sheppard, beginning this Sunday, will speak in the various Presbyterian churches of the city. The schedule for the week is: Sunday morning, Westminster, Rev. Little; Central, Dr. Sheppard; Sunday evening, Decatur, Rev. Little, North Avenue, Dr. Sheppard; Monday evening, Inman Park, Rev. Little; Druid Hills, Dr. Sheppard; Tuesday evening, Pryor Street, Rev. Little; Colored mission, Dr. Sheppard; Wednesday evening, First Presbyterian, Dr. Sheppard; Central, Rev. Little; Thursday evening, Gordon Street, Rev. Little; Ormewood, Dr. Sheppard; Friday evening, Rock Springs, Rev. Little; Kirkwood, Dr. Sheppard.

Monday morning, at 11 o'clock, both Rev. John Little and Dr. Sheppard will meet with the Presbyterian Ministers' association. Saturday, September 20, at 4 in the afternoon, a conference will be held at the North Avenue church of those interested in the missions on Fraser street and in Decatur. At the same time Dr. Sheppard will meet with some representative negroes for a conference as regards the work.

These two speakers come to Atlanta at the invitation of the Presbyterian churches here. This particular mission at the corner of corner of Richardson and Frasier streets now conducts a Sunday school, a sewing school for girls and a boys' club for the negroes of the city. The commission for the mission consists of Rev. J. E. Hemphill, Dr. J. Spole Lyons and Julius Scott.

## CHURCHES OF CHRIST OF AMERICA

### THIRD ANNUAL CONVENTION AT GREENWOOD

9-5-19

Members of the Christian Church throughout the United States are here this week attending their national convention. It is the third time Nashville has entertained this national body. All of the sessions are being held out at Greenwood Park a spacious pavilion has been previously arranged for the meeting. The program for this week provided for a discussion of topics of interest to the Christian Church and the delegation, which is the largest in the history of the convention began to arrive early in the week, and on the opening night an immense audience heard the welcome from Kentucky, Ohio, Indiana, Illinois, and other states.

from the other states, but practically every state in the Union is represented in the meeting. Most of the time in the opening session was given over to the preliminary work of the organization, but the key note throughout the meeting has been an extension of their educational and missionary work. They are operating several schools of national scope, and they are maintaining missionaries in Africa. One of their leading churchmen in the person of Rev. Preston Taylor, is one of the largest contributors to education and mission work. He has given more than five thousand dollars for specific mission work in Africa, and an equal amount to one of their schools.

The following is the program:

#### TUESDAY EVENING.

President Preston Taylor, presiding  
8:00—Welcome address. Response, N. S. Taylor, Mississippi.

8:30—Intercession conducted by C. E. Craggett, Kansas.

8:45—Convention Sermon. J. R. Louderback, Virginia; C. H. D. Whitefield, North Carolina, alternate.

#### WEDNESDAY MORNING.

State and General Interests: William Alphin of Mo., presiding

8:45—Devotions.

9:00—Ministerial Institute.

9:45—"Our State Work—its Condition, Organization and Outlook," visiting state evangelists.

11:15—Church Extension Rally.

WEDNESDAY AFTERNOON.  
C. H. Dickerson of Ky., presiding

1:45—Board of Ministerial Relief Rally.

2:15—Our National Benevolences.

2:45—Foreign Christian Missionary Society Rally.

3:30—American Christian Missionary Rally.

4:15—Business Period.

#### WEDNESDAY EVENING.

8:00—"The Inter-Church World Movement," Mrs. J. M. Stearns and H. L. Herod, Indiana.

#### THURSDAY MORNING.

8:45—Devotions, Mrs. Lizzie F. Bowen, Kentucky.

9:00—Ministerial Institute.

10:00—Christian Woman's Board of Missions Period. Mrs. H. A. M. Singleton of Kentucky, presiding. The appointment of committees. Efficiency Institute conducted by Mrs. J. M. Stearns and Miss Rosa V. Brown, international and national secretaries respectively.

1:45—President's address, Mrs. H. A. M. Singleton, Kentucky.

2:05—Report of state workers.

3:00—Address, Supt. J. B. Lehman, Mississippis, Kansas, Missouri, Texas, Mississippi, Louisiana, Alabama, Georgia and Tennessee were more conspicuous than

Eastern States," R. A. Gooden, Washington, D. C.

4:00—Business Period.

8:00—Emergency Drive Rally: "The Why, The What and The How," by Mrs. Bessie Jones of Indiana, K. R. Brown of Mississippi and J. E. Walker of Mississippi, respectively.

8:45—Address: "The Present Emergency and Its Challenge to the Womanhood of the Church," Mrs. William Alphin of Mo.

9:15—The Taylor Anniversary.

#### FRIDAY MORNING.

8:45—Devotions.

9:00—Ministerial Institute.

10:00—Bible School Period. "A Survey," P. H. Moss of Mississippi, National Bible School Secretary \$1.33 National Bible School Secretary.

10:30—"The Elementary Division," Mrs. M. E. Taylor, Kentucky.

10:45—"Teacher Training," Mrs. Ida Taylor, Tennessee.

11:00—"The Worker's Conference," representative from Indianapolis, Ind.

11:15—Address, Robert M. Hopkins of Ohio, International Bible School Secretary.

1:45—Educational Rally, J. B. Lehman, presiding. Report of our schools by their presidents or other chosen representatives.

3:15—Address: "The Unifying and Standardizing of the Course of Study in Our Schools," J. T. Ervin, president Jarvis Christian Institute.

4:00—Address: "The Consecration of Life to Service," Miss Deetzy Blackburn, Miss.

4:30—Business Period.

8:00—Educational Address, O. Singleton, Ky.

#### SATURDAY MORNING.

9:00—Devotions. Committee on Constitution and Ad-

9:15—Business Period. Report of visory committee; Election of Officers; Miscellaneous. Special Services all day Sunday.

PRESTON TAYLOR, President.  
REV. R. E. PEARSON, Secretary,  
Paducah, Ky.

## MEETING OF LOTT CAREY CONVENTION

9-13-19

Dr. Brown Re-Elected President  
And Dr. Graham Succeeds  
Late Dr. Alexander As Secre-

tary. Great Meeting.

(Special to Journal and Guide)

Washington, D. C.—The great Lott Carey Convention met with the Third Baptist Church, Washington, D. C., September 2-5, 1919. More than five hundred delegates were enrolled. The enthusiasm was unbounded from start to finish. A great many new bodies became members of the convention.

President-elect, King of Liberia, and his madam, graced the convention with their presence, and favored the delegation with addresses. The reports from their twenty-two missionaries were truly inspiring. The faithful workers are employed as follows: Liberia, 6; South Africa, 6 and Haiti, 10. Plans were made to strengthen and extend the foreign field and work, and nine new workers were employed and will sail for the fields to which they are assigned as soon as possible. A conference was held between the Lott Carey Convention and representatives from the Foreign Mission Board of the Southern Baptist Convention concerning co-operation in the Haitian mission work.

The actual cash carried up to the annual meeting was as follows: the men's convention, \$18,340.00; the woman's auxiliary, \$7,120.00; total, \$25,460.00. This does not include the amounts sent up during the year to the corresponding secretary. The budget set for the ensuing year calls for the expenditure of forty thousand dollars.

Dr. C. S. Brown, president, and his old staff of officers were re-elected. Dr. A. A. Graham, of Phoebe, Va., was elected as corresponding secretary in the place of the late Dr. W. M. Alexander, of Baltimore.

Nine churches pledged to support each a missionary on the foreign field during the ensuing year, and eight thousand dollars were pledged for scholarships in the mission school under Rev. Thomas near Brewerville, Liberia. A commission from this body will soon go to Africa to study the country and inspect the mission fields.

The next annual meeting will be held with the Ebenezer Baptist Church, of Portsmouth, Va.

# \$74,763.50 PAID FOR SCHOOL AND CHURCH

## FACT SHOWN IN THE TWENTY-FOURTH ANNUAL REPORT CHURCH EXTENSION BOARD—DR. WATSON ACCOUNTS FOR HIS STEWARDSHIP.

*The Christian Recorder*  
GREETINGS

To the President and Members of the General Board:  
Dear Brethren:

We come to you as the custodian of a Corporation, which has established a world wide reputation for usefulness in benevolence and business integrity, second to none in like fields of any religious organization operating in like service.

But before taking up in detail the Extension work for the fiscal year, it is befitting that we note the passing of co-workers from labor to reward.

### NEGROLOGY.

Rev. James Jones of Pine Bluff, Ark., our representative from the Twelfth Episcopal District, who was reported ill at our last meeting, has since passed away; no particulars concerning his death, not even the date was given us.

Rev. John T. Jenifer, Historian of the Church, and who was Secretary of the Committee on Church Extension at the General Conference in 1892, when the constitution for the Church Extension Society was adopted by the General Conference was called from labor to reward in February, 1919, from his home in Chicago, Ill.

Rt. Rev. Cornelius T. Shaffer, one of the Bishops of the A. M. E. Church, departed this life at Lansing, Mich., March 26, 1919. The words of Longfellow have been truly verified in this instance:

Lives of great men all remind us  
We can make our lives sublime;  
And departing, leave behind us,  
Footprints on the sands of time."

As first secretary of the Church Extension, Dr. Shaffer's work stands out in bold relief; starting out with nothing in the treasury, he built up a fund for the relief of Churches, doing the work in connection with duties of Presiding Elder in the Philadelphia Conference, in the beginning. From May, 1892 to April, 1900, \$74763.50 was paid to needy Churches, schools and other Departments, in loans and donations. During the fiscal year just ended we have received payments on loans in full granted by Dr. Shaffer over 25 years ago; but for the footprints in notes and records made, this could not have been done. Truly a great and valuable man has fallen.

"Such is the Christian's parting hour;  
So peacefully he sinks to rest."

In presenting the Twenty-seventh annual report, it is gratifying to report to you the phenomenal success that has attended our endeavors in the work of Church Extension during the Fiscal year just closed. In spite of the uncertainties attendant on war conditions, which required expenses in men and money to meet the exigencies demanded by the government of all its citizens, we have taken our places accorded us, withholding nothing that would contribute to the victory of our nation's cause, yet in the face of these facts we have had occasion to deplore certain discriminations under which our people have been forced to go forward. But we went.

While the Church has lost hundreds of its members, those remaining at

the old homestead have doubled their efforts in such a way, it has prevented any falling off in benevolent contributions.

The Lord be praised for His helping hand of deliverance.

It is with rejoicing we bring them in sheaves of the Church Extension gathered.

### THE CHURCH AND THE NEGRO

To the Editor of *The Living Church*:



In all the proposed reorganization of boards, etc., in the Church, does it ever occur to you that nothing is being done whereby the colored priests and laity of the Church may feel that they are a vital part of the One Church? In the midst of the tremendous pressure of "racial life", and the growing attraction of strictly racial bodies, among negro people, it seems to me that it is well worth while for the Church to give serious and sympathetic thought with respect to more efficient means of deepening the enthusiasm and love of the black people we already have. Well-nigh a third of a century in ministerial labors among the race ought to convince all sincerely disposed Churchmen that the writer knows whereof he writes.

GEORGE F. BRAGG, JR.

Baltimore, Md., July 11th.

We are happy to announce to our readers that Mr. J. W. E. Bowen, Jr., has been appointed Director of Teacher Training for The Negro Work of our Board of Sunday Schools.

## NEGRO BAPTISTS MEET IN GADSDEN

*Mondays*  
Sunday School and Young Peo-

ple's Union Hold

Admission

(Special to The Advertiser)

GADSDEN, Ala., July 30.—Union Baptist church, colored, Sixth Street, Rev. S. N. Reid, pastor, was filled Tuesday night with delegates representing the Twenty-eighth Annual meeting of the State Baptist Sunday School Convention, as Plump Livingston, president and the twenty-first annual session of the Alabama Baptist State Convention of the Baptist Young People's Union. B. H. Barnes, Tuscaloosa, president. The two conventions holding joint sessions represent the young people's work of eighteen hundred churches in the state, with an aggregate membership of two hundred and eighty-five thousand.

The Sunday School convention is composed of eighty-five district conventions made up of twenty-two hundred Sunday schools. The B. Y. P. U. is composed of fifty district conven-

tions with five hundred units. Large delegations to both bodies have arrived from Birmingham, Montgomery, Mobile, Selma, Anniston and other points. Five hundred are expected.

Prominent among the early arrivals are: Dr. S. N. Vass, of Raleigh, N. C.; field agent of the American Baptist Publication Society, Philadelphia, Penn.; J. D. Crenshaw, editor "National Baptist Voice," Nashville, Tenn.; Dr. R. T. Pollard, president of Selma University; R. B. Hudson, Selma, secretary National Baptist Convention. Dr. L. W. Calloway, Selma, represent-

ing teacher training work for Alabama under auspices of American Baptist Publication Society; W. H. Dinkins, dean Selma University; Professor Bottom, Selma, in charge of Selma University band; Dr. P. A. Callahan, Montgomery; Dr. P. S. L. Hutchins, Mobile, chairman Board Trustees Selma University; Dr. G. L. Thornton, Birmingham, chairman of the Education commission which is making a drive for one hundred thousand dollars for Selma University in ninety days; Rev. A. F. Owens, dean Theological department, Selma University; Pastors W. L. Maddox, U. J. Robinson, and E. E. Edwards of Anniston. Dr. D. V. Jemison, president Alabama Baptist State Convention; President A. S. Plump, President B. H. Barnes, and Rev. W. L. Boyd, Birmingham, representing "The Baptist Leader."

The feature of the session today was the annual address by President Barnes in the course of which he said "Do not let our grievances overshadow our opportunities. We have many white friends in the South working for our betterment. Let us advertise our friends more and our enemies less. The negro should not grieve because he is called "darkey" "nigger," and so forth. A rose called by any name, smells the same. In the world war the negro has demonstrated his patriotism, loyalty and heroism. Let us trust God for the future and do our duty in the present."

Church - 1919.

# \$117,000,000 Subscribed By Entire Connection For Methodist Centenary Fund, Negroes Raised Much More

## Fund, Negroes Raised Much More Than Four Million Dollars

was delivered by Dr. R. E. Jones, Editor of the Southwestern Christian Advocate who said he "did not believe in any Church which preached Christianity and did not live it and that the M. E. Church did both."

### Negroes Will Not be Embarrassed or Humiliated.

Bishop Francis J. McConnell, of the M. E. Church, in a speech which went to the hearts of every Negro present, aid "The Negro will not be embarrassed at any steps that might be taken as far the amount paid by white membership and represents more than a year's payment of the quota assesed.

\$1,690,000 of the Centenary fund is to be spent among the Negroes in Africa and \$7,000,000 will be used to foster the missionary work in America among Negroes. Another big amount, \$1,000,000 is to be given to the Freedman's Aid Society.

During the day representatives,

The excellent work of the Negro in this drive has caused a sentiment that will possibly result in the election of two Negro bishops of the church. This action has grown until Negroes are looking forward to it.

Among those who are probably hinted at for these most important positions are the Reverends Tindley and Camphor.

### NEGRO DAY OBSERVED AT THE NEW YORK AND METHODIST CENTENARY

(Special to THE NEW YORK AGE)

COLUMBUS, O.—With hundreds of colored ministers and laymen in attendance, Negro Day was observed at the Methodist Centenary Exposition Monday, July 7.

The biggest street parade ever held here by colored people took place in the morning. A company of troops from Camp Sheridan was followed by a squad of Columbus Negro policemen and centenary officials after which the Great

Lakes Naval Band (white), colored overseas veterans, marching bodies from various local fraternities, the Second Regiment and the Ninth Battalion Bands came in order. Two units of Red Cross workers came next, with several interesting floats and automobiles, filled with centenary visitors following. A female band, carried in an automobile, played, and there were several truck loads of Sunday school children and Y. W. C. A. members. Capt. Howard C. Gilbert was marshal.

Following the parade a big mass meeting was held at the Coliseum, with the Rev. Dr. C. A. Tindley, of Philadelphia, as the principal speaker. Dr. I. Garland Penn, corresponding secretary of the Freedmen's Aid Society of the M. E. Church, presided at the afternoon meeting. The speakers included: Dr. W. A. Christian, Virginia; Bishop Francis J. McConnell, Denver; Bishop R. A. Carter, Alabama, and Dr. R. E. Jones, editor of the *Southwestern Christian Advocate*. Dr. Tindley was among the speakers at night. Many of the delegates made a pilgrimage to the grave of John Stewart, colored, first missionary in the M. E. Church, at Utter Sandusky.

It is understood that Rev. Zema Hill, pastor of the Hill Tabernacle Baptist Church, pressed the invitation and was successful in having it accepted. He hopes to have his magnificent church built by that time, as the convention will be held in that building.

In the coming of the Primitive Baptists the local membership here have been assured by all the denomination

that they, their churches, homes and institutes will be at the disposal of the workers.

While they have been known among many as the old Baptists the local membership here has

kept pace with other denominational bodies and that they are making rapid strides along every line.

At their last annual gathering they had twenty states represented on their roll.

and some of the brainiest men of the race were in attendance.

The fact that they will come to this city means that they will draw more

largely upon the states of the North,

especially Indiana, Ohio and Illinois,

and that Texas and Arkansas with

Mississippi, will send an increased

delegation, while Alabama, Georgia

Florida and the Carolinas, it is

understood, having worked so hard to

land Nashville as the meeting place,

will double their representation.

A Findings Committee was appointed, consisting of six Bishops, five general officers, representatives from colleges and universities, clergymen, laymen and Y. M. C. A. and Y. W. C. A.

workers, with Bishop G. W. Clinton, Rev. Dr. Gurley, of Tampa, Fla., A. M. E. Zion, Chairman. This committee recommended unqualified endorsement, the secretary, have announced

ment of the plan, with suggestions as that they are to hold a special ex-

to negro participation in working out executive board meeting in the early

the details. The report was adopted fall to complete arrangements for

after less than an hour of debate.

The coming meeting. "Some might

think it rather early to begin plans

from the various boards of the follow-

ing churches: African M. E., A. M. E.

Zion, Baptist, Colored M. E., Disciples,

Congregational, Episcopal, M. E. and

Presbyterian.

the Sunday School Department, lo-

Seeretary W. B. Millar, Dr. S. Earleated at Tampa, who also has a

Taylor, Dr. A. E. Corey, Dr. W. E. branch office at Huntsville. It was

Doughty, Dr. Robert L. Kelly, R. T. Dif-

fendorfer and Raymond Robins ad-

dressed the delegates on behalf of the

General Interchurch World Committee

MINISTERS' CONFERENCE

AT HAMPTON INSTITUTE

(Special to THE NEW YORK AGE)

HAMPTON, VA.—The sixth annual

meeting of the Ministers' Conference

of Hampton Institute brought together

179 ministers, including 109 religious

leaders from rural districts or small

towns, from Virginia, 101; North Caro-

olina, 73; and one each from South Caro-

olina, West Virginia, Georgia, Tennessee,

and Mississippi. In 1918 the enrollment

The Primitive Baptists at their last

# GIVE APPROVAL TO UNIFICATION

CINCINNATI OHIO TRIBUNE

JULY 20, 1919

## Convention of Denominational Representatives Foresees Good to Race Through Interchurch Movement.

COLUMBUS, O., July 19.—The most important conference of American negro religious leaders and educators of the year has just ended at Columbus, with a unanimous endorsement of the Interchurch World Movement of North America. This meant that the delegates approved a united program of religious work, embracing all the evangelical churches of the United States, regardless of race or creed.

The conference included 123 representatives of the missionary boards and other benevolent agencies of nine negro denominations in seventeen States. John R. Hawkins of Washington, National Financial Secretary of the African Methodist Episcopal Church, estimated that they represent 5,000,000 communicants.

## PRIMITIVE BAPTISTS WILL CONVENE

AT NASHVILLE

JULY 20-21, 1919.

NATIONAL CONVENTION COMING

TO NASHVILLE

JULY 20-21, 1919.

The Primitive Baptists at their last

was 125, including 64 men from rural material grandeur—but never was pencils and note books in face of the districts.

The denominations were represented and spiritual forces. The great contrasts of the race's achievements in distribution of this Christian exposition the United States. The writer of A. M. E., 38; A. M. E. Zion, 12; Presbyterian, 9; Colored M. E., 4; Protestant Episcopal, 11; Christian, 1; Reformed Zion Union Apostolic, 1; Congregational, 3; United Presbyterian, 1; and United Holy Church of America, 3, of the quality of the ocean, this democracy of fifty thousand for three weeks is proof of the possibilities of pastor of Friendship Baptist Church, Christian civilization. This democratic Atlanta, Ga.; Dr. James Hardy Dillard, president of the whole exposition.

Those who delivered conference lectures were: The Rev. Dr. E. R. Carter, pastor of Friendship Baptist Church, Atlanta, Ga.; Dr. James Hardy Dillard, president of the the whole exposition. Jeanes and Slater Boards; Dr. Jesse E. Moorland, Washington, D. C., secretary to criticize. And if one does not of the Colored Men's Department. In THINK he will allow these little things to appear bigger than the big international Committee of the Y. M. C. A. things to appear bigger than the big Rev. Dr. Reverdy C. Ransom, Philadelphia, editor of the *A. M. E. Church Review*; the Rev. Dr. Ralph W. Sockman, pastor of Madison Avenue M. E. Church, New York; and Dr. Matthew B. McNutt, New York, of the Department of Country Church Work, Presbyterian Board of Home Missions.

The Ministers' Conference of Hampton Institute was organized to afford an opportunity to ministers of all denominations to meet for a few days of study and discussion of the great common problems which they are facing in their work.

The officers of the conference follow: A. A. Graham, Phoebe, Va., president; G. W. Jimmerson, Newport News, Va.; L. L. Downing, Roanoke, Va., M. E. Davis, Richmond, Va., S. S. Morris, Norfolk, Va., D. J. Lee, Norfolk, Va.; J. T. Johnson, Hampton, Va., A. A. Hector, Richmond, Va., and E. E. Ricks, Newark, N. J., vice-presidents; Laurence Fenninger, Hampton Institute, Va., executive secretary, and W. R. Howerton, Hampton, Va., recording secretary.

#### THE CENTENARY EXPOSITION. THE NEGRO EXHIBIT.

By William Plemons.

The Centenary Exposition of the Methodist Episcopal Church and the Methodist Episcopal Church South has become history. As a thing passes away into the prospective we can judge of it better. All the world was in Columbus: there were China, Japan, Europe, Africa, all the Americas and the islands of the sea. There was the native dress of every land, and the native hut or house. One could hear the African war drum, observe a Hindu funeral, drink tea served by Chinese ladies, hear the "jubilee music" swell from a Negro cabin and look at a real "still" from the highland whites. Then there was the great pageant of "The Wayfarer" in Christian life, with its 2500 participants and its almost continuous audience of 8,000; and the great Victory Pageant on the "Fourth" with its ten thousand people of all nationalities, marching together in peace under the sunlight of God, while 100,000 more looked on.

But the big thing of this exposition was not in its color and show and day to be industriously using their was at his post.

ther e a "world's fair" as big in ideals charts that disclosed the figures and effectiveness of these charts and pictures till he saw how useful they proved to be. Many men and women of all other races went away from this exhibit with things to talk about in their note books, and many of them acknowledged in person to the stewards and attendants at the Negro exhibit, that it was their first opportunity to learn much about the American colored people.

But the best thing about the whole Negro exhibit was the instruction given out by song and speech to the assembled crowds. These "demonstrations" were held generally three times daily, morning, noon and evening,—and other races and groups represented in the same building had their turn in the hours between these. More information about the Negro was conveyed in this way than could have been crowded into many buildings in the shape of material things. After a colored quartet had sung and one of the speakers had put the case of the race before the assembled peoples, men of other races confessed that they had never had such good impressions of the Negro in America before. There were thirteen of these quartets and troupes, and one could overhear remarks about their fine and finer conduct even on the street and the street cars.

We do not all do things alike. We are different. Some of us, perhaps, would have done some things in a different way,—perhaps better, perhaps not so well. But we saw the whole thing through and through from start to finish, and we must say for those who managed and staged the "AMERICAN NEGRO" at this Centenary Exposition, that they made a most effective use of the methods which they employed. It is the best impression that the Negro has made in any world exhibit.

It is strange to have to confess that this increased respect gained by the American Negro will hardly help along the Unification of the M. E. Church, North and South. When there is a wrong somewhere it has to be righted before there can be all round CONSISTENCY in any system.—Boston Chronicle.

PRIMITIVE BAPTIST NATIONAL  
*Franklin Gandy*  
Bessemer, Ala., July 24. (Special) —Primitive Baptists from various sections of the United States are here in session where they are holding a National Convention. They opened under the most flattering conditions at the St. Peters Primitive Baptist Church. Their welcome was most instructive in the formation which it got across to the come was profuse. The Convention is presided over by Rev. T. Curley, D. D., of Chillicothe, Ohio. Rev. C. H. Davis, the prominent Secretary

There were many distinguished visitors in attendance. The address of welcome on behalf of the city of Bessemer was delivered by His Honor the Mayor, while another address of welcome was delivered by Rev. T. J. James of this city.

#### THEOLOGICAL SEMINARY FOR NEGROES PLANNED

*Advertisement*

By FRANK E. BURKHALTER.

NASHVILLE, TENN., Aug. 30.

Plans for the launching of a Baptist theological seminary for the negroes of America in this city were unfolded today by Dr. O. L. Hailey, secretary of the commission of the Southern Baptist convention charged with the duty of establishing such an institution. Dr. Hailey declares this will be the first negro seminary in the world, the ministers of that race having been compelled heretofore to content themselves with such theological training as is afforded by the negro denominational colleges or else accept tuition in the seminaries operated by the white people.

For the establishment of this institution the Baptist \$75 million campaign has apportioned \$200,000, the executive board of the National Baptist convention, composed of representatives of Negro Baptist churches of both the South and the North, has appropriated \$100,000, while Dr. Hailey will raise \$200,000 from other sources, giving the new institution a fund of \$500,000 for initial equipment. A cooperative agreement has been reached with the board of trustees of Roger Williams University, a negro Baptist institution here, whereby students of the seminary in need of further general training may obtain it in that institution.

"I believe the launching of this seminary that will train the preachers to 4,000,000 Baptist negroes of America, is one of the most far-reaching steps in the solution of the race problem that has been taken anywhere," Dr. Hailey declared in making his announcement, "and I expect to see a vast improvement not only in the relations between the races as a result of this movement, but a great step toward the solution of economic, social and political questions which hinge upon the race problem. The relations between the whites and the negroes now is strained in many quarters. This evidence of the good will for the negroes on the part of the people of the South who know them best and are undoubtedly best prepared to deal with them, will do much to allay feelings of animosity toward the whites on the part of the negroes, while the establishment of the Seminary will give white men of large vision and proper ideals and large sympathy for the negroes an opportunity to inculcate the right kind of ideas of religion and right notions on social, economic and political problems into the minds of the negro preachers and these preachers will in turn pass these ideas on to their people through the pulpit and through their ministrations generally."

"Then I believe the seminary will be

the instrument of the final solution of the mission problem for Africa, or so much of Africa as is inhabited by negroes. A negro with the right spirit of evangelism can no doubt be more effective in winning his brother in black in Africa than the white missionary can and I believe negro missionaries will go out to Africa in increasing numbers and finally be able to care for the situation there."

Negro Baptists of the North and South will raise \$3,000,000 at the same time the Southern Baptists are raising their \$75,000,000 and a portion of the sum the negroes raise will be apportioned to this seminary.

Dr. Hailey has been working on the seminary project since 1913, when the commission was established at a meeting of the Southern Baptist convention in St. Louis.

*John Stewart's Shrine  
Advocate  
To Be Mecca for Many*

BUCKRUS, OHIO, June 16.—A pilgrimage to Upper Sandusky, the birthplace of the home missionary movement, in memory of its founder, John Stewart, Colored, will be made by visitors to the Methodist Centenary celebration on Saturday, July 5. Dr. E. Gilliam, a Columbus pastor is making arrangements for the event.

Another trip planned by the centenary visitors includes a visit to the grave of Ben Hamby, author of "Nellie Gray," in Wooster, on Monday, July 7.

The Methodist Centenary celebration, commemorating the end of 100 years of missionary activity by the Methodist Episcopal church, will be held in Columbus, June 20 to July 13.

Church - 1919.

JOINT COMMISSIONS

The CONCLUDE SESSIONS.

BALTIMORE, Md.—The joint commissions of the M. E. Church and the M. E. Church South, which have been considering the reuniting of the two denominations, concluded its labors here late Tuesday, and adjourned to meet on June 27 at some place to be designated later. *14-16*

The question of the status of the colored membership of the Northern branch was discussed at secret sessions held by the commissions. Opinion seemed to be divided, some thinking that the colored members should be set apart with their own bishops, while others were for having the race continue an active relation with white Methodists.

Dr. Robert E. Jones, editor of the Southwestern *Christian Advocate*, and I. Garland Penn, a field secretary of the Freedmen's Society of the M. E. Church, took an active part as commissioners representing the Northern Methodists.

## THE JOINT PEACE CONFERENCE

*The Baptist*

Held at Nashville, Tenn., December 12, 1918.

*Van Guard*

O. L. Hailey,  
Secretary Commission.

After considerable correspondence, I called a meeting of the Joint Peace Conference to meet in Nashville, Tenn., Thursday, December 12, 1918. There were 25 brethren from each of the two national Baptist Conventions, and five of our comision from the Southern Baptists Convention. Our other members were unable to come.

Dr. Gramrell was chosen as the moderator. Two colored brethren were elected as joint clerks. They will officially report the meeting as they may deem wise. I am simply reporting the meeting for our brethren. It was manifest from the beginning that the Jones men did not desire any reunion. And

their procedure was such as to prevent it. They proposed a Baptists Convention in conference that required each separate question to be voted upon the new or re-united convention, proceed with the seminary enterprise, and build an institution which would be adequate to the needs of the times.

Far along in the afternoon, in separate meetings. Then came the proposed such conditions, I personally explained to them as almost insured that the Morris men could not accept them. But they sought earnestly to ing.

secure such agreement. They acceded to everything the Jones side proposed, except the back, the Morris side agreeing one question on which the final decision was reached, namely, that of "Denominational Control." This they insisted upon. This the Jones side unanimously refused to accept.

The whole day was spent in a very noisy meeting, which at some times reached the very limit of being deliberative, at all. Dr. Gambrell, with great tact and unlimited patience, bore with it all in a beautiful spirit, and often his sallies of humor saved rather acute situations. Dr. Mullins with skill and clearness sought our commission, in their capacity as mediators, offered a basis of compromise and settlement. We approved the plan of the Memphis agreement, which had been unanimously approved by their two commissions in full strength, but afterwards repudiated by the Jones convention. The Morris convention have from the first, accepted everything our commission has proposed. They did this again at Nashville. Our proposition planned to take care of every interest involved, including any proper obligation incurred by either side. We asked that the National Baptist Convention rewrite its constitution so as to make it more distinctly representative, and that all boards and institutions of the convention be under the control and direction of the new, or reunited conven-

tion. And that the Southern Baptist Convention in conference that required each separate question to be voted upon the new or re-united convention, proceed with the seminary enterprise, and build an institution which would be adequate to the needs of the times.

Dallas, Texas.—In Baptists Standard.

## NEGRO BAPTISTS BUY BOSCOBEL

NASHVILLE, TENN., JANUARY 19, 1919

Former Girls' College to House  
Theological Seminary.

The Bosobel College site in East Nashville, formerly a school for girls, has been purchased by the colored Baptists of this city. The old college will be used as a religious training school. The price paid was \$65,000. The colored people have already raised \$5,000.

At the present time there are about ten acres in the site, but this will be reduced to about seven acres by the running of streets on all four sides of the college. This institution will be known as the National Theological Seminary, and will be governed by a board of directors composed of 100 members. So far only about twelve directors have been appointed. The rest will be selected when the national Baptist convention meets.

The institution will be opened about the first of October, and it is planned to raise \$25,000 this year as part payment on the purchase.

C. H. Clark is president of the board of directors; J. L. Harden is secretary. Other members of the board are: Rev. Ed. P. Jones, H. M. Burnes, J. A. Brown, D. W. Porter, J. B. Taylor, L. L. Campbell, J. Robinson and J. W. Hailey.

**LT. CLINTON JOHNSON**

### TO ADDRESS NEGROES

Lieutenant Clinton Johnson, colored officer of the Salvation Army, now holding conference in this city, will give a short address at the First Congregational church colored, Sunday morning at the close of the sermon by Secretary C. H. Tobias. Lieutenant Clinton is a graduate of Cornell university, and is in charge of the Salvation Army work among the colored people at Elizabeth City, N. C.

The student leaders here in attendance upon the Y. M. C. A. conference will attend both services of this church tomorrow. Listening to addresses in the forenoon by Secretary C. H. Tobias, of Washington, D. C., and in the evening by Secretary J. E. Mooreland, of Washington, D. C. There will be special musical features at both services. The choir will be assisted by Professor James H. Wilson, of Normal, Ala., an expert on the cornet. The Gammon quartet will also be heard. Secretary Trent will sing.

**THE NEGRO SISTERS**

### OF NEW ORLEANS

BOSTON NEWS PILOT  
JANUARY 19, 1919

One of Most Picturesque Sights  
Of Veux Carre, Near The  
Cathedral.

One of the most picturesque sights of the Veux Carre of New Orleans is the Negro nun. Come upon her where you will, and as often as you may, she is ever a fresh delight. Her demure, downcast face, her severe garb, and, above all, that snowy bonnet, in striking contrast with that

black face, make s something so vastly different from what we are accustomed to in women of her race, says an Exchange.

One of the Sisterhoods is that of the Holy Family, domiciled in Orleans street, in the great, gay, brick building not a stone's throw from the St. Louis Cathedral. This building used to be the Orleans Theatre. In its great rooms were held famous quadrille balls.

But ring the bell of that door now and as at her invitation you walk across the tessellated hallway it is impossible to so wrench the mind as to realize that vanished past—so sharply drawn is the difference between it and the present.

This particular order was founded before the war by three rich, intelligent free women of color. Its first care is that of orphaned children, then of those whose natural guardians are neglectful and cruel. The Sisters do not pay overmuch attention to book education. The catechism, of course, but after that they strive to give the children a good industrial training and it is a matter of common report that the Catholic-bred Negro is generally the most trustworthy of all domestics.

**ANNOUNCE M. E. PLANS FOR NEGRO CHURCHES**

PHILA FA NORTH AMERICAN  
JANUARY 31, 1919

\$500,000 to Be Spent for Philadelphia Districts, Laymen Learn

Announcement of campaign plans for the spending of \$500,000 for the erecting and equipping of adequate church buildings in the negro and foreign districts of Philadelphia was made at a banquet of about 800 Methodist laymen at Scottish Rite Hall last night. Bishop Berry presided, and eloquent proof of the need of the proposed expenditures was brought before the gathering by several speakers.

A series of charts was shown by Dr. George H. Bickley, executive secretary of the Philadelphia area, which is only a part of the centenary movement of the Methodist Church thruout the United States. The first chart showed that since 1880 seventy-seven Protestant churches had retreated because of an increasing foreign-born population.

The chart depicting the negro situation in figures told of the East Calvary Church, which now seats 1000, but has an average attendance of 1200. This church is under the charge of the Rev. C. A. Tindley and is the only negro Methodist church in a district of 60,000 negro inhabitants.

Between the showing of the charts and their explanation by Doctor Bickley, the Rev. E. J. Helrus, of Boston, spoke on "Good Will Industries," the Rev. John Watchorn told of the need of a central foreign mission, and the Rev. C. A. Tindley told of the negro problem in this city.

## CONFERENCE OF WORKERS.

The annual Conference of Workers under the auspices of the Board of Missions for Freedmen held at Swift Memorial College, Rogersville, Tennessee, Jan. 15th 16th, was considered in some respects the best since the beginning of these Conferences five or six years ago. The subjects discussed were in keeping with the needs of the times through which the world is now passing. The papers read showed thought in their preparation, and the discussions from the floor were sane and practical.

As all of the papers are to be published in the AFRICO-AMERICAN PRESBYTERIAN, our readers will have an opportunity to judge for themselves their merits.

The action of the Board of Missions for Freedmen in its decision to raise an Endowment Fund as a memorial to the late Dr. Cowan was heartily endorsed by the Conference, and active steps taken there and then to raise at least five thousand dollars, the proposed sum, through the colored Presbyterian churches and schools. If this is done it is believed our Northern churches and friends will not allow the fund to stop short of one hundred thousand dollars, to the end that the cause for which Dr. Cowan spent the last thirty-seven years of his life might be furthered.

Dr. and Mrs. Franklin, the teachers, and the Rev. C. A. Edington spared no pains in providing for

the comfort of the delegates while

## NEGRO BISHOPS MEETING HERE

TAMPA FLA TIMES

FEBRUARY

Noted Ministers of Race From All Sections

Jamaica Attended.

The mid-winter session of the Bishop's Council of the African Methodist Episcopal church which opened this morning in St. Paul A. M. E. church, Harrison and Marion sts., has brought to the city some of the most noted negro ministers from all parts of the country. The session will continue until Saturday evening.

The opening session was presided over by Bishop B. F. Lee, of Nashville,

Tenn., senior bishop, and a recognized Southern Christian leader of his people. The following bishops were present: C. S. Smith, Detroit, Mich.; C. T. Shaffer, Chicago, Ill.; L. J. Coppin, Philadelphia, Pa.; H. Blanton Parks, Chicago; J. S. Flipper, Atlanta, Ga.; W. H. Heard, Philadelphia; J. Albert Johnson, Philadelphia; W. D. Chappelle, Columbia, S. C.; J. A. Jones, Wilberforce, O.; J. M. Conner, Little Rock, Ark.; I. N. Ross, Washington, D. C.; W. W. Beckett, New York City.

When Bishop B. F. Lee called the council to order this morning at 10:30 every available seat in the lecture room of the church was occupied. Music was furnished by the choir of St. Paul A. M. E. church, under the direction of Prof. Peter Johnson, Miss Etha Williams at the piano.

Bishop C. S. Smith led in scripture verses, and the opening hymn was lined by Bishop C. T. Shaffer, and Bishop L. J. Coppin made the opening prayer. Bishop H. Blanton Parks read the scripture lesson; hymn by Bishop J. S. Flipper. The second scripture lesson was read by Bishop J. Albert Johnson and the Decalogue was conducted by Bishop John Hurst.

The sermon was preached by Bishop W. H. Heard, who presides over Mississippi and Louisiana. For eight years he was bishop over Africa, where at one time he served as minister for the United States government. The sermon was thoughtful and practical. He based his remarks on the words of the Apostle Paul, "But thanks be to God, which giveth us the victory through the Lord Jesus Christ." I Corinthians, xv:57.

Following the sermon Holy Communion was administered by Bishops W. D. Chappelle, J. M. Conner and I. N. Ross.

### The Law of the Free."

"Great problems confront us today," said Bishop W. D. Chappelle, "and the leaders of the race are called upon to do double duty. They must help to guide the footsteps of the men who are coming home from the bloody trenches and battle fields of Europe. These men have taken the places of men, and as such they are asking for such treatment at the hands of our government which I feel will be accorded them. We are American citizens and we know but one flag 'Old Glory,' and for it we are willing to die. This is not mere empty talk for it has been demonstrated in every conflict in which our country has been engaged. Now we want it to float over the land of the free and the home of the brave. Let there be freedom for all men in America as well as in European countries. Let all law be meted out by law and not by lawless mobs."

In the delegation are representative laymen as well as ministers. A splendid opportunity is given to see the progress made by the negroes in the past 50 years and to study the intellectual growth of the race. Among the several representatives of the church are Prof. John R. Hawkins, A.M., of Washington, D. C., financial secretary and a noted educator. For many years he was president of Kittrell college, North Carolina, and served as commissioner of education until elected financial secretary to succeed the late Bishop Lampton; J. W. Rankin, of New York, missionary secretary; R. R. Wright, manager of A. M. E. Book Concern, and editor of the Christian Recorder, Philadelphia; A. S. Jackson, Waco, Tex., commissioner of education; J. C. Caldwell, D.D., of Nashville, Tenn., secretary of the Allen Christian Endeavor league, and a representative of his race on the National Christian Endeavor; B. F. Watson, Washington, D. C., secretary of the Church Extension Society; G. W. Allen, D.D., editor of the

Recorder, Nashville, Tenn.; Prof. Ira T. Bryant, secretary of the A. M. E. Sunday School Union, Nashville, Tenn. For a number of years he was connected with the government printing office in Washington, and resigned to take up Sunday school work of his church. W. S. Scarborough, president of Wilberforce University, Ohio, who is author of a Greek grammar that was used in Yale college; John A. Gregg, president of Edward Waters college, Jacksonville, Fla.; G. A. Edwards, president of Kittrell college, Kittrell, N. C.; Dr. Mance, president Allen university, Columbia, S. C.; W. A. Fountain, D.D., president of Morris Brown university, Atlanta, Ga.; John H. Murphy, Baltimore, editor Afro-American; A. L. Gaines, D.D., editor Commonwealth, Baltimore, Md.; C. M. Tanner, D.D., Metropolitan A. M. E. church, Washington, D. C., who has raised \$39,000 in 12 months, paying off the entire indebtedness of his church; W. Sampson Brooks, D.D., Baltimore, financial king of the connection; H. P. Anderson, Atlantic City, N. J.

### Welcome to Tampa.

"We had hoped to have our church completed for your coming," said the Rev. Dr. S. A. Williams, pastor of St. Paul A. M. E. church, "but we have had many delays over which we have given unto you. We are glad that you are here. I am sure that you will be helpful to our people. A body of distinguished men meeting in our city at this time means much to us. We recognize in our bishops men who have done much to get us to where we are today. We are proud to be able to honor them. We are here to serve you."

"We realize that what we will be in this country depends more on what we do for ourselves than what others may do for us. These are the men who have led the race in the doctrine of self-help. This is what our church stands for and the doctrine we are putting into our people everywhere. These noted educators coming here mean much to us. We are going to let our people meet you and hear from you."

Dr. Williams stands high in the hearts of his people in Tampa—in fact all over the country, and his name is now before the general church for the position of bishop.

Tonight the visitors will be welcomed to the city by Mayor D. B. McKay. Other addresses of welcome will be delivered by W. A. Cooper, D.D., pastor of the First Methodist Church, South; Rev. G. D. Griffen, of the Beulah Baptist church; W. W. Watson, of the Labor Union; Dr. S. A. Williams, pastor of St. Paul; Prof. J. N. Clinton.

Bishop Joshua A. Jones will respond to the addresses.

N.Y.C. POST  
FEBRUARY 10, 1919  
of many faiths.

Catholics in the United States, not including islands, number 17,416,303, says a Catholic directory. The following figures were published last May: The aggregate membership of the several Baptist denominations (North, South, negro, and fourteen others), was 7,236,000; of the various Methodist denominations (Methodist Episcopal, Methodist Episcopal South, Methodist Protestant, African Methodist Episcopal, African Methodist Episcopal Zion, Colored Methodist Episcopal, and eleven other Methodist denominations, five of which are white and six are negro),

### St. Louis.

The Bishops recommended that the General Conference will meet the first Monday in May, 1920, and will convene for only two weeks, on account of the high cost of living. \$1.50 per day will be charged or \$21 for each delegate for the two weeks.

*The General Conference Commission is called to meet in St. Louis on the third of April by Bishop Parks, as chairman. With reference to the election of delegates it was announced that the delegates had been elected in the Central Florida Conference in the Louisiana Conference in the disciplinary arrangement and that reference to representation will be strictly adhered to. Bishop Heard announced that one delegate less was elected this year than four years ago in the North Louisiana Conference. If the determination of the bishops to hold strictly to the provision of the Discipline regarding representation is adhered to we shall have probably one hundred less delegates to the General Conference of 1920 than that of 1916. The Bishops*

*decided to meet next year in Baltimore, at the invitation of Bishop Johnson, and Dr. Brooks. Dr. Brooks says he shall have the entire debt of Bethel Church paid when the Bishops meet with him. There were the usual public exercises. Bishop Heard preached the opening sermon on Thursday morning. The Communion was administered by Bishop Chappelle and other bishops. On Thursday night there were welcome addresses, the notable feature of which being the response by Bishop Jones, in which he laid down what should be the attitude of the American Negro toward democracy.*

*On Friday night the General Officers were introduced and Drs. Rankin, Caldwell, Johnson, Allen and Wright spoke. Most of the delegates left Saturday in order to be at their churches on Sunday. Some who remained were of service to the Florida brethren in different parts of the state.*

*The Connectional Council also met at the time and had more than two hundred delegates present. Dr. R. W. Mance is chairman, and Rev. Lindsay*

*of which Bishop W. D. Chappelle is chairman, was also continued. A new commission on "After-War Problems," was appointed by the Council. We have not as yet received the official list of this committee, but from what we understand, they are Bishops Smith, Coppin, Heard, Hurst, Shaffer, Flipper, Prof. A. S. Jackson, Prof. J. R. Hawkins and Rev. R. R. Wright, Jr. It was announced that Bishop J. S. Flipper will prepare the Episcopal Address and Bishop H. B. Parks will preach the Episcopal Sermon at the General Conference in*

# Church - 1919.

## Interesting Figures for Church and Sunday School Workers.

The Year Book of the Churches for officers, there is a rise over the figures general in America, would contain little of the ten years previous of five and a half million. 1919 shows for the first time the membership of the religious denominations quarter million.

by sexes. In the Baptist churches of the ends, regardless of consequences.

The preponderance of women over men in the churches is not so large as is popularly imagined. Not all of the congregations returned their detailed teachers and officers are reported by figures this year to the census bureau. Those received show that 197,404 local Convention; and the colored Baptists register 1,204,328 children and 125-474 teachers.

The Presbyterian U. S. A. Sunday schools, with 145,196 teachers and themselves know better. 1,387,938 scholars, shows a high percentage of new recruits, being 32 per cent. above the figures for the previous decade.

The Congregational churches have Sunday schools totaling 654,102 members and 81,690 teachers and officers, in contrast to the 638,089 pupils of

the general average, reporting 194,208 men and 209,180 women.

Even the Latter Day Saints, or Mormons, do not vary greatly from the general average, reporting 194,208

The proportion of men in the Roman Catholic churches is above the normal being 6,149,035 men as compared with

6,420,360 women. A few denominations approach the two-thirds proportion of women; for example, the Southern Methodists report 1,157,001 gain of 315,529 scholars, a 50 per cent increase, registering now 953,618 children with 85,036 teachers.

The Protestant Episcopal Sunday schools have 493,080 scholars and 55,241 teachers, and the Methodist Episcopal schools number 3,872,200 scholars with 391,922 officers and teachers.

The Methodist Episcopal church, South, has 1,683,129 Sunday school scholars, instructed by 152,551 teachers.

In the Roman Catholic church, the Sunday schools of 1,853,245 pupils and 69,641 officers and teachers show an increase over the membership of the previous census of some twenty-five thirty congregations.

The one body apparently safe from any possible feminist uprising is the Association of Buddhist Temples, whose 4,698 Japanese men should be able to hold in awe subjection the 941 fair Nipponese who bow before the obese figure on the lotus throne.

## Ignorance Our Only Menace.

The point has been well made and we have taken pains to emphasize it that ignorance is the menace that must be fought in this country in the form of Bolshevism, I. W. W.-ism, or

In the Sunday school reports, with any other guise which the enemies of a total of 19,951,675 children enrolled, order and decency may assume.

Even ignorance, which is far from being a menace if it were not capitalized by designing politicians for political purposes.

In the Baptist churches of the ends, regardless of consequences.

Northern Convention, 1,024,125 children and 112,250 teachers are now enrolled; 1,656,324 children with 159,733 teachers at the expense of those who by labor, diligence and thrift have laid something away. Appeals of this nature always are made to and only to the ignorant; those who can inform themselves know better.

There are only about seven per cent. of the people of the United States who cannot read and write, and while this is appalling in itself, it is comforting to know that from this small percentage must be drawn the element of Bolshevikism, which is, after all, only Socialism carried to its logical absurdity.

Of the first 2,000,000 soldiers drawn to fight under the American flag, 200,000, or ten per cent., were illiterates, which might be terrifying in other circumstances. Fortunately in this soil, ordinarily the breeding place of Bolshevism, the seeds of patriotism, discipline and love of order were sown before the destructive growth of anarchy had a chance to take root.—St Paul Pioneer-Press.

## Imperial Fanfare.

Shortly before the armistice was signed, the military intelligence bureau of the war department issued a letter to the press asking that newspapers refrain from "exploiting unduly the participation and achievements of American forces in Allied victories," the reason for the request being that such exploitation "may inspire jealousy and have a harmful effect." It was also stated that the members of the American expeditionary forces were in attendance, all of whom are principally of men, a majority of whom will be members of the 1920 General Conference, notwithstanding the fact that the election of the ma-

In view of the plea the administration felt inclined to make at that time when all the cables and mails were censored, we wonder that there is no similar plea now when all the dispatches, more or less under the influence of a censorship, give President Wilson credit for practically everything that is being done at the peace conference. Is there no fear of "jealousy?"

## EDITORIAL CORRESPONDENCE

### BISHOPS' COUNCIL WELL ATTENDED.

Tampa, Fla., Feb. 13, 1919.

The Bishops of the A. M. E. Church assembled in St. Paul A. M. E. church, Thursday, Feb. 13, 1919, Bishop B. F. Lee, D. D., acting Senior Bishop, presiding. Dr. S. A. Williams, that excellent pastor with the cooperation of Bishop John Hurst, one of the most up-to-date bishops in the race, had things in fine trim for the entertainment of the Council and visiting ministers. Bishops present were: Bishops B. F. Lee, D. D., C. S. Smith, D. D., M. D.; C. T. Shaffer, D. D., M. D.; L. J. Coppin, D. D.; J. S. Flipper, D. D., LL. D.; H. B. Parks, D. D.; J. Albert Johnson, D. D.; W. H. Heard, D. D.; John Hurst, D. D.; J. H. Jones, D. D., A. M.; W. D. Chappelle, D. D.; J. M. Conner, D. D., Ph. D.; I. N. Ross, D. D. and W. W. Beckett, D. D.; Bishop Evans Tyree, D. D., M. D., was detained on account of his illness; Bishop Tanner, the Senior Bishop having retired from active service, was also absent. The following General Officers were present: Drs. B. F. Watson, J. R. Hawkins, J. C. Caldwell, R. R. Wright, Profs. Ira T. Bryant, A. S. Jackson, Drs. J. W. Rankin, R. C. Ransom and G. W. Allen. Wm. D. Johnson, Chief Secretary of the General Conference; Dr. J. T. Jenifer, church historian, were the only absent General Officers.

Quite a large number of visiting ministers and distinguished laymen were in attendance, all of whom are members of the Connectional Council, whose principal work consisted in making recommendations to the General Conference and Bench of Bishops, and to pass on such matter in which the Council acted as an advisory body to the bishops and general officers. This Council consisted principally of men, a majority of whom will be members of the 1920 General Conference, notwithstanding the fact that the election of the ma-

L. G. Duncan, G. W. Allen, W. T. Ver-later on in the session the sad news ident of Wilberforce University and Dr. W. H. Mixon told of their personal experiences with Col. Roosevelt as they both had been in personal contact with him during the time of his encumbrance in office. Dr. D. M. Tenth District—C. W. Abbing-entered eternal rest, in which time of ton, H. A. Carr, J. W. Rankin, A. S. sorrow, we all joined in grief and Jackson, L. B. Kinchin. Eleventh sadness with Bishop Smith, who left District—G. W. Hawkins, James Wise, on the first train Friday, after re- D. M. Baxter, R. D. Nimmons, S. H. ceiving the sad telegram, for Detroit, Betts, R. W. Whitehurst, N. Z. Gra-Mich., where his mother fell asleep ham, S. A. Willians, C. A. Whitfield, in Jesus.

J. E. Starks, S. J. Patterson, J. R. The Connectional Council assem- bly, R. T. Gordon, C. C. Simmons, bled at 3 o'clock p. m., Thursday, Dr. James Murray, M. W. Bagley, E. M. R. W. Mance, president, presiding. Arnold, A. Jackson, W. D. Certain, J. After the usual religious services the A. Gregg, C. C. Graham, A. E. Tanner, president delivered his annual address, G. W. Reid, R. B. Brooks, J. S. Bras- in which he made some wholesome well, S. S. Bell, T. G. Haines, S. A. suggestions and recommendations, Harris, P. Johnson, S. S. Andrews, N. some of which were discussed and S. Steele, T. J. Williams, T. C. Kelley acted upon by the body. Dr. J. A. G. Archie, P. M. Murrell, R. R. Wil- Lindsay of Georgia, the secretary, liams, C. S. Long, T. E. Debose, J. B called the roll and those whose names Grant, J. W. Dukes, R. L. Brown, A. appeared in this correspondence were A. Williams, W. G. Fields, D. F. recorded present. The minutes of Greene, P. K. Johnson, William the last meeting were read and ap- Fashaw, D. E. Bellamy, I. H. Dixon, proved. All essential committees R. D. Macklin, W. C. Braddy, A. L. were appointed. The following Smith, T. W Carter, W. B. Kellogg, J. Special Committee was appointed on B. Blackwell, B. J. Jones, E D. Demp- the Roosevelt Memorial under the sey, A. J. Ferrell, E. J Jackson, H. E. auspices of Connectional Council A. Dennis, W. H. A. Pickett. Chas. H. M. E. church at St. Paul A. M. E. Anderson, J. S. Branson, M. M. Smith, church, Tampa, Fla., Feb. 14, 1919, 3 J. W. Williams, J. T. Marks. Twelfth p. m., and the following program was District—J. I. Lowe, R. C. Holbrook, reported and rendered. Master of O. L. Moody, V. M. Townsend, L. S. Ceremonies, Dr. H. Y. Arnett; Musi- Overall, A. H. Hill, Rev. Clayborn, J. cal Director, Dr. Charles E. Stewart. D. Howell, W. T. Hope, E. J. Lunnon, Hymn, "How firm a foundation," Dr. F. T. Lytes, W. L. Patterson, W. W. J. W. Rankin; prayer, Dr. G. W. Allen; hymn, "Christ the solid rock," Dr. W. M. Thornton; eulogy, Dr. W. S. Scarborough; eulogy, Dr. W. H. Mixon; solo, "Calvary," Dr. F. P. Lytes; eulogy, Dr. J. I. Lowe; eulogy, Dr. W. T. Vernon; solo, "Lead Kindly Light," Dr. J. A. Gregg; declarations, Dr. R. C. Ransom; quartette number, Drs. Lytes, Gregg, Beckett and Jarvis; benediction, Dr. W. D. Johnson.

The Bishops' Council assembled at 10:30 a. m.: 1st, music by the great choir; 2nd, Bishop C. S. Smith, prelude; 3rd, Bishop C. T. Shaffer lined first hymn; 4th, the choir and congregational singing; 5th, prayer by Bishop L. J. Coppin; 6th, Music by the choir; 7th, Scripture lesson by Bishop H. B. Parks; 8th, second hymn by Bishop J. S. Flipper; 9th, second Scripture lesson by Bishop J. A. Johnson; 10th, music by the choir; 11th, Decalogue, led by Bishop L. J. Coppin; 12th, sermon by Bishop W. H. Heard; 13th, Bishop W. D. Chappelle consecrated the elements of the Lord's Supper, and administered by him and other Bishops to the General Officers and Bishops and then to the visiting ministers and congregation; 14th, Bishop B. F. Lee, the acting Senior Bishop announced the absence of Bishops Tanner and Tyree, giving as his life, which acts evidenced his cause, the illness of Bishop Tyree greatness and made the liberty loving and that Bishop Tanner had retired peoples of the world love him and from active service on account of his mourn the loss to the people of this age and physical weakness. And country in particular and the world

in general. Drs. Scarborough, president of Wilberforce University and Dr. W. H. Mixon told of their personal experiences with Col. Roosevelt as they both had been in personal contact with him during the time of his encumbrance in office. Dr. Lowe treated his life from a historic viewpoint and said many good things about Mr. Roosevelt's life and con- cile, whose report we hope to get in another year.

"America has had four presidents time for the next week's issue, will who were world figures, Washington, give full account of the accomplish- ment of the Council.

Lincoln Roosevelt and Wilson. War The Bishops' Council was held before and their relationship to the wars in hind closed doors and their work can- which their countries were engaged not be authentically published until gave three entre into the affairs of the officially announced by Bishop John Hurst, the secretary of the Council, at which time this paper will give full account of the work done by the Lincoln Roosevelt and Wilson. War Bishops' Council. To attempt an ac- count now would be based entirely upon rumors and conjecture, so we shall abide our time to publish facts such as the Church may rely upon. the evidences of Dr. Williams' great- ness as a man who does big things in m., for Jacksonville, where we spent some time with our only living sister, Mrs. Cornealia Alexander, who with her only two living children, Mrs. An- nie Littles and Mr. Wm. Alexander heard a brother, who seems to know had prepared for our visit to the state, say, that Dr. Williams

must live for the things for which Roosevelt strove. We are unworthy of his memory unless we stand for even handed justice for all men, for every right guaranteed us under the Constitution.

"As the years come and go, his memory will grow brighter. Distance will only lend enchantment to the world's conception of his greatness. Rest, Roosevelt rest, thy fame is secure, trusted with posterity it is secure. 'Tis safe with those who love free government, with those who strive for real democracy, and for the bringing of the kingdom of the Son of man to earth. Minstrel and bard may sing of thee, historians will embalm thy memory in sacred urn. When centuries have passed away and all entablature erected to thy memory shall crumble into the dust, fresh and immutable as the God ordained deeds of the prophets, thy deeds shall endure until time shall cease to be."

The Connectional Council made some very very pertinent recom- mendations to the General Confer- ence, which are to be read to the Gen- eral Conference, and the members of

the Connectional Council who will be of this great church of Allen. I was informed that the congrega- tion under his leadership will make power to have the recommendation enacted into law. Some of the mat- ters acted upon were the time limit claims and are only waiting for roll of his encumbrance in office. Dr. the salaries of Bishops and General Officers, etc. Dr. L. J. Gains was 13th next. The officers and members are clamoring for his return to them

Dr. S. A. Williams, the great pastor of St. Paul A. M. E. church in Tampa, Fla., and who entertained the Bish- ops' Council and unusually large delegation of visitors, deserves special mention and merited commendation for the great work he has done, both at Jacksonville and Tampa and for the complete arrangements which resulted in one of the best, if not the best cared for meetings of its kind, held in the history of the Church. Great Mt. Zion A. M. E. church of Jacksonville, Fla., stands as one of such as the Church may rely upon. the evidences of Dr. Williams' great-

We left Tampa, Saturday at 1 p. m., for Jacksonville, where we spent some time with our only living sister, Mrs. Cornealia Alexander, who with her only two living children, Mrs. An- nie Littles and Mr. Wm. Alexander heard a brother, who seems to know had prepared for our visit to the state, say, that Dr. Williams

As we have made it our rule to built the two finest A. M. E. churches worship somewhere every Sabbath, in Florida, naming Mt. Zion of Jacksonville and St. Paul of Tampa, Fla., E. church, of which Dr. C. C. Simmons besides others in the state. The name is the up-to-date pastor. We heard of Dr. S. A. Williams as a great Dr. J. T. Linton, P. E. of Georgia, churchman stands high up on the list. preach at 11 a. m., and Dr. T. H. B. His history says: He will take care of Walker at 3:30 p. m. Dr. Walker is anything intrusted to his care.

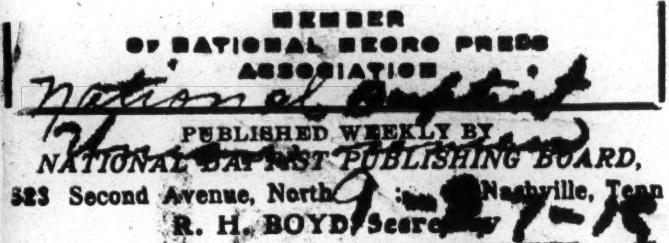
at the head of a society which he organized twenty years ago and now re- Friday Night—General Officers' Public Meeting.

ports 6600 members and 1390 lodges, Dr. J. W. Rankin presided. The several of which turned out to hear following General Officers made him preach a special sermon to the speeches: Dr. R. R. Wright, Prof. A. order. Dr. White of Georgia, S. Jackson, Dr. J. C. Caldwell, G. W. preached at 8 p. m. The sermons Allen, Dr. R. C. Ransom The meeting were great and well received by the people. By request the editor made two short addresses, one in the morning and one in the afternoon.

Rev. C. C. Simmons, D. D., the highly esteemed pastor, is serving his first year at this station, where he found 172 members when he took charge.

He is an Edward Waters College man and we learned that he has been pastoring in this city eight years, and the people follow him wherever sent. He is a sweet singer and great preacher. He has brought the membership of this church from 172 to above 400. He is a young man of sterling qualities and will be found helpful in fostering the objects of the government

Church - 1919.



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O., September, 1920.

REGULAR NATIONAL  
BAPTIST CONVENTION  
ADJOURNS AT NEWARK

9-20-19

Newark, N. J., Sept. 19. — D. E. C. Morris of Helena, Ark., opened the thirty-ninth annual convention of the National Baptist Association. More than 10,000 delegates from all parts of the country were in attendance at the First Regiment Armory last Wednesday morning. Governor William N. Runyon and Mayor Charles P. Gillen delivered addresses of welcome on behalf of the city and state. Both addresses were very good and every one present was impressed with the sincerity of both the speakers. Governor Runyon referred to the excellent progress made by the Race and declared that the convention was an indication of the journey that had been traveled. He said the delegates had a right to feel proud of what had been accomplished.

Mayor Delivers Address

Mayor Gillen, following the governor, welcomed the delegates to the city and declared that the governor had expressed his thoughts in commenting upon the progress the race had made.

Rev. E. C. Morris, who for twenty-five years has been president of the convention, said in his opening remarks that the disturbed condition of our country is awaiting the advance of the religious movement of the world and that the Baptist of America is here to do his part in the bringing of peace to the world.

Rev. Joseph Twomey, pastor of the Peddie Memorial Church (white) and one of the finest churches in the city, delivered an address of welcome in behalf of the white Baptists of the state and Rev. J. C. Love spoke for the Colored Baptists of the state.

The Opening Session

In opening the session of the second day of the convention Dr. E. C. Morris told the convention of the proposed plan of raising money to erect a national theological seminary in Nashville, Tenn. He said that the white Baptists of the South were going to contribute \$50,000. The convention made a big hit by the singing of the folk songs.

Dr. William Haynes, in reporting for the National Baptist Sunday School Publishing Board, of which he is secretary said that the board had furnished during the year 1,078,000 copies of periodicals. Dr. Morris, in the course of his annual address, made a strong plea for the Race and the rights which we are entitled to. He asked that democracy reach us as it does other nations.

The third day's session was opened with a speech by Rev. Dr. P. James Bryant of Georgia. Dr. Bryant said we must realize that it matters not where you come from or what section of the country you live in, if you are a Negro there is a racial feeling against you and you must overcome it by right living, by industry and thrift.

Other speakers were Dr. E. W. D. Isaacs of Nashville, Tenn., secretary of the National B. Y. P. U., and Dr. Richard Spillers of North Carolina.

Friday night the old armory was packed to overflowing when Dr. Sutton E. Greengs of Memphis, Tenn., delivered a wonderful address.

Dr. Gorden Makes Report

Bishop W. P. Thirkield of the Methodist church and a member of the Federal Council of Christian Churches, and C. C. Spaulding, an official of the North Carolina Mutual Life Insurance Company, and Dr. L. G. Gorden, secretary for foreign missions, reported that the Baptist church gave for foreign mission last year the sum of \$25,445.59.

Officers were elected as follows: Dr. E. C. Morris, president, for the twenty-fifth time; Dr. W. G. Parks of Philadelphia, vice president; Rev. P. B. Hudson of Selma, Ala., secretary; Rev. A. J. Stokes of Montgomery, Ala., treasurer; Rev. M. M. Rogers of Dallas, Texas, auditor; Rev. C. H. Parrish of Louisville, Ky., statistician.

Ladies' Auxiliary Meets

The ladies held the nineteenth annual convention in the Bank Street Church, Dr. E. E. Ricks, pastor.

Mrs. S. Willie Layton, president, presided at all the sessions. Many prominent women from all parts of the country were here, among them being Mrs. Nannie H. Burroughs of Washington, D. C., president of the Industrial Training School for Girls; Mrs. Alice Tucker, president of the women's state convention of Pennsylvania; Mrs. Musette B. Gregory, head of temperance department, New Jersey State Federation of Colored Women's Clubs; Mrs. Mary E. Talbert of New York, president of the National Association of Colored Women; Mrs. Alice Dunbar Nelson of Delaware, and many other prominent women from all parts of the country.

The ladies had their program made up of some of the best speakers of the race. Among them were Dr. Emmet J. Scott, secretary-treasurer of Howard University, Washington, D. C., and James Weldon Johnson, field secretary of the National Association for the Advancement of Colored People, of New York. Rev. A. D. Roan of Pine Bluff, Ark., attended the convention.

THE CONNECTIONAL COUNCIL  
OF THE A. M. E. CHURCH

(Continued from page 1)

discrimination in the publication of matter in favor of certain sections of the Church and recommended that such discrimination be discontinued.

The report urged the editors to take such methods as would insure the delivery of the papers to the legitimate subscribers. The committee condemned the seeming policy of the editors of excluding favorable men- tion of the names of aspirants for position in the Church, and urged the editors to inaugurate an open floor policy in this regard. The committee on time limit reported that in its opinion the best interests of the A. M. E. Church demanded the removal of the time limit now set forth in our Book of Discipline.

The Committee on Church Schools recommended a workable robust educational program; the standardization of our education institution; the establishment of scholarships by our educational department for intelligent students; the establishment of scholarships by our leading churches, and establishment by our Educational Department of teachers' agencies whereby our educational institutions may be furnished with competent instructors.

The Committee on Race Adjustment recommended the Fourteen Articles of Dr. J. R. Hawkins as the most comprehensive method of bringing about race adjustment.

The Committee on the State of the Country put the Connectional Council on record as favoring a National Congress on Reconstruction, to be directed by the A. M. E. Church; that the Connectional Council designate Revs. C. A. Winkfield, R. R. Wright, H. Y. Arnett, A. S. Jackson, A. L. Gaines as a committee to confer with the Bishops with a view of bringing about this National Race Congress; that a new and improved stand be taken in politics that will teach the race their political potentiality.

The Committee on Episcopal Needs expressed the highest esteem and respect for our present Board of Bishops as leaders of the race; recommended that the Connection be redistricted and that the numerical strength of the bench of Bishops be increased.

The Committee on Organic Union endorsed the progress already made toward organic union of Negro Methodist bodies and recommended that our lay membership be more fully enlightened on the progress already made and the hopes for future organic union.

The Council on Recommendation of the Committee on Roosevelt Memorial set apart a special hour for memorial exercises, at which time Dr. H. Y. Arnett presided and Dr. Chas. E. Stewart acted as musical director



Church - 1919.

# CATHOLIC CHURCH GOOD TO DIE IN

*The Catholic Church Good To Die In*

Prominent Catholic Layman  
Asks Catholic Church for  
Equal Justice.

## PRIESTS NOT ANGELS.

### Objection is Raised to White Priests and Ecclesiastical Tyranny.

(Mr. C. Marcellus Dorsey, who wrote the article printed below, is one of the most prominent Catholic laymen in the country. The article is interesting, therefore, in that it shows the general unrest among Catholics over intolerable conditions, and a growing tendency to demand better treatment.—The Editor.)

#### BY C. MARCELLUS DORSEY

Not since the Rev. John R. Slattery, more than fifteen years ago, renounced his allegiance to the Catholic Church, has there been such an universal interest in any Roman Catholic activity as is now being evinced by the colored people of the country in the coming meeting of the Catholic Bishops of the United States, which will have as one of its special objects, a discussion of ways and means to promote interest in Catholic Mission work among colored people.

Rev. John R. Slattery created quite a sensation at the time of the ordination of Rev. Father Dorsey, a colored priest, when he delivered a sermon which has since become famous. Shortly after this occasion the American Catholic Church was startled by the publication of a renunciation of all allegiance to the Church by Father Slattery. This priest had devoted his life and a large personal fortune to the spread of Catholicity among colored people. He began his career as an English Josephite. Because of race prejudice among the English Priests, Father Slattery severed his connection with the English Society and in 1893 completed the organization of the

present society of Josephite Fathers, now located at Pennsylvania Avenue and St. Mary Street, this city. After 25 years in the priesthood from the hands of people) because of an innocent remark with reference to sanitation, violently demanded that the most prominent colored lady in attendance at this dance (because of her remark) should at once leave the dance floor. Fortunately, this lady knew her right in the premises, and did not leave.

#### THE CATHOLIC CHURCH GOOD TO DIE IN.

"The Catholic Church's attitude toward the Colored People is one of sheer dishonesty."

The slated meeting of the Catholic Bishops of the United States, next week, is in response to a call issued by James Cardinal Gibbons. The Cardinal has specifically directed the attention of the Catholic world to his dissatisfaction with the results achieved by the white priests working among the colored people. It is said to be contrary to the custom of the Catholic Church for lay representation in these meetings, and we have no advice that any of the four colored Catholic priests now in the United States have been called into consultation.

To say that the colored people are interested in the deliberations of his distinguished body of Christian gentlemen is but a mild statement of the eagerness which the outcome of this meeting is awaited.

There can be no denial that the Catholic Church has lost prestige among Colored people. Colored Catholics are freely advancing objection to white priests and ecclesiastical tyranny toward colored people as the chief factors in the loss of numbers and loss of prestige by the Catholic Church among colored people.

Aside from the general dissatisfaction with the treatment accorded to them by white priests in both the colored and white churches, feeling of resentment against the Catholic Church authorities has been aroused by the reported rejection of a young colored man to continue his studies at St. Mary's Seminary solely because of color prejudice.

#### WHITE PRIESTS NOT ANGELS

A well known colored Catholic during the week expressed himself as being at loss for a reason why many of the Catholic clerics were so unjust and tyrannical in their treatment toward colored people. He went further and remarked "all white priests are not angels." The notorious scandal emanating from the rectory attached to one of our local churches a few years ago, should serve as a warning against placing of young, untried, and often innocent white priests over colored people."

#### DISCRIMINATION IS COMMON.

Colored Catholics in nearly every white church in Baltimore City, and almost universally throughout the counties of Maryland, are forced to sit in rear seats or the galleries. In many of the churches colored communicants are invited to Communion altar after the white people.

Just recently at Mechanicsville,

Md., an Irish Jesuit, after collecting more than \$1000 from the colored people, at a separate dance and picnic (for the colored people) because of an innocent remark with reference to sanitation, violently demanded that the most prominent colored lady in attendance at this dance (because of her remark) should at once leave the dance floor. Fortunately, this lady knew her right in the premises, and did not leave.

#### THE CATHOLIC CHURCH GOOD TO DIE IN.

Many of the white priests working among the colored people, perform their labor under the assumption that the Catholic church is very good for colored people to die in. Life, liberty and the pursuit of happiness in the church, apparently, are of divine right the sole heritage of the white people. Aside from the prejudiced priests who employ white help in their rectories, it has been noted that none of the priests employ colored people in the many clerical positions created by many appeals for funds constantly being sent broadcast.

#### CATHOLICITY WITHOUT CONDITIONS THE DEMAND.

Apparently, colored Catholics are not asking favors from the Catholic Church. Catholicity without conditions seems to be the need of the hour, and all indications point to the fact that the colored people will in future demand equal and exact justice from the hands of whoever may be in authority in the Catholic Church without fear and with no desire for favors.

#### Fourth Day's Session Daily Herald Of Negro Baptists At Newark, N. J.

#### Miss Nannie Burroughs, Principal Of National Training School

#### For Girls, Makes Strong Plea For Women.

Newark, N. J., Sept. 1.—"To make America Safe for Democracy" was the theme discussed by Negro Baptists in the fourth day's session of the National Baptist convention in the old First Regiment Armory Saturday morning, presided over by Dr. E. C. Morris, of Helena, Ark.

"Somewhere in France are buried some of the best young men of both races," said Dr. E. C. Morris. "They died for universal democracy, and

we want that all America shall understand the true meaning of democracy, and there will not be any room for complaints and wailings. Freedom for all men in all parts of the country."

A plea was made for the opening of the door of industry to all Americans by Mrs. C. Cash, of Texas. The convention was opened with devotions by Rev. W. B. M. Scott, of Illinois; W. K. Young, of Missouri, and S. Bates, of Iowa.

The Rev. Dr. I. A. Thomas, of Evanston, Illinois declared that race riots were simply race misunderstandings, and as soon as the races of this country got together, there would be no more race riots. "The manhood rights of each race must be recognized."

The feature of the session today was the report of Dr. C. H. Parrish, the statistician of the convention. The Negro Baptists have a larger church membership than all the other Negro churches in America combined. In 17,200 churches the membership is 3,077,000; Sunday Schools, 20,333; officers and teachers 123,474; scholars are 1,204, 328; Baptist Colleges and high schools 123.

The Negro Baptists have their printing plant in Nashville, Tenn. in which the literature for the Sunday Schools and books by Negroes are printed.

In the convention an opportunity is given to study the progress made by the Negroes, for there are doctors, lawyers, merchants, bankers, college presidents and professors, stenographers, editors, insurance men—in fact every line of business trade, profession or work followed by Negroes is to be found among the delegates. These men and women are working for the uplift of their race. They have touched every phase of human life and endeavor.

The women have held a separate meeting in which the home life of the Negro has been touched in every phase, and strong plea made for the education of the Negro youth, and

the saving of the boys and girls. This convention was presided over by Mrs. Willis S. Layton, of Philadelphia. In her address this morning Mrs. Layton said, "The women train the children in the homes, schools and in the Sunday Schools. As women we are supposed to look upon big world problems and policies with interest less warped by public ambitions than men. The great moral issues and spiritual uplift or home and country is our special ambition."

The report of Miss Nannie H. Burroughs, corresponding secretary and president of the National Training School for Girls at Washington, D. C., touched many phases of the home life, and appealed for the organization of the domestic. She said in this connection, "Fifty-seven percent of

the colored women who earn their bread work as domestics. There are 100,000 working in the homes of the people of all classes. The wage earners who work as domestics are our most valuable assets. These women need organization and leadership. What Gompers has done for the man in the shop, some wise leader must do for woman in the kitchen.

Think of fifty-seven percent of the female wage-earners living their own individual lives in this age of organization, and in this country of industrial opportunity! In these troublous times, we need the united support of working women. The race doesn't know the value of the woman nor do the women know the value of union. A national federation of domestic and wage-earners should be formed, first, to increase the efficiency of the workmen; second, to safeguard their interests.

"For years the colored woman has been forced to attempt the impossible. We have always decried forcing a square peg in a round hole, but this is exactly what has been done in thousands of women who neither by

natural bent nor special training are of it all is that the Chief Executive cooks, chambermaids and nurses has not lifted his voice in protest. They were born to do other things. Mr. Wilson is making a swing around but economic conditions and preju- the circle to defend the league of n- dice have forced them into these tions.

blind alleys. The destiny of the race is in the hands of the everyday people who do the everyday work and Government of the United States we will not get anywhere with our reconstruction program without the land will be brought to the them.

#### Lynching and Mob Violence.

"More has been said by the press, the pulpit and the people of both races against lynching and mob violence within the past three months than has been said during the whole long history of violence and lawlessness in America. Some are advising patience, others are urging us to meet violence with violence, others are discussing the causes and trying to to justify the course of the mob.

"The cause has much to do with one's attitude in a situation of this kind. For years, an effort has been made to prove that the Negro is a brute, and that white men are compelled to protect their women from assault and outrages by lynching the offenders.

"The world knows now that what was first the excuse for lynching and mob violence isn't even thought of in some sections when some one wants to start trouble. The fact is, that the habit of lynching has become an ingrained trait. Thousands of this generation are so brutalized by nature and by inheritance that their very souls thirst for blood.

"Make as many excuses as we will the one big fact remains—lynchers and leaders of mobs are controlled by an inheritance of bad blood. The President of the United States has promised to call capital and labor together for a conference. The industrial unrest and the high cost of living are giving him much concern. Yes, the high cost of living seems to be giving the President of the United States more concern than the low estimate of human life. The surprise

of it all is that the Chief Executive has not lifted his voice in protest. They were born to do other things. Mr. Wilson is making a swing around but economic conditions and preju- the circle to defend the league of n- dice have forced them into these tions.

"Here is our prophecy, and it will not be long of fulfilment unless the take the mob-in hand everything in ground by mob spirit. The sense of power and superiority is going to

"Government of the United States we will not get anywhere with our reconstruction program without the land will be brought to the them.

"The pulpit is as silent as the grave. Only a few of the millions of

white women who plead for Belgium wept over Armenia, rushed to the Korea, have said one word against the atrocities in their own land. The very people who will give thousands of dollars to educate an evangelize the Negro in America will not give a dollar to anti-lynching fund, nor will they lift their voices in protest. What manner of Christians are these who will give millions to evangelize the Negro, but not one cent to civilize the savages that take part in these mobs. Pathetic! Is that all? God have mercy upon America and give us a better brand of Christianity to apply at home before we attempt to try it out on people of other lands."

**BAPTISTS ELECT  
MORRIS 25TH TIME**  
*Special to THE NEW YORK AGE*

NEWARK, N. J.—The National Baptist Convention, which was in session in the city all of last week, closed Monday, selecting Indianapolis, Ind., for the next session. The convention has been attended by fully 5,000 delegates.

The following officers were elected: E. C. Morris, Helena, Ark., president; W. G. Parks, Philadelphia, vice-president; R. B. Hudson, Selma, Ala., secretary; T. O. Fuller, Memphis, Tenn.; E. Arlington Wilson, Dallas, Texas; E. H. McDonald, Pittsburgh, Pa., assistant secretaries; A. J. Stokes, Montgomery, Ala., treasurer; M. M. Rodgers, Dallas, Texas, auditor; C. H. Parrish, Louisville, Ky., auditor; L. G. Jordan, Philadelphia, secretary Foreign Mission Board; Joseph A. Booker, Little Rock,

tion of the country you live in, if you are a Negro there is racial feeling against you, and you must overcome it by right living, by industry and thrift." Nashville Team, secretary B. Y. P. U Other speakers were: Dr. E. W. D. Board; E. G. Mason, Greenville, Miss. Isaacs, of Nashville, Tenn., secretary Benefit Board. The conven- of the National B. Y. P. W., and Dr. Richard Spillers, of North Carolina. collection for all departments during the session, \$15,287.63.

The membership of the churches represented in the convention is larger than all other colored churches in the country combined, according to the report of Rev. Dr. C. H. Parrish, the convention statistician. In the 17,200 churches there is a membership of about 3,077,000. The Sunday schools have an enrolment of more than 1,000,000 scholars and 123,000 teachers. In addition there are 123 Baptist colleges and schools.

In welcoming the delegates, Governor Runyon referred to the excellent progress made by the colored race and declared that the convention was an indication of the journey that had been traveled. He said that the delegates had a right to feel proud of what had been accomplished, and he expressed the belief that the race would continue to go forward if the members would do their part by being dignified, law-abiding citizens. He said that New Jersey was a State that is 100 per cent American, but asserted this happy condition could only be sustained, by granting equal rights to all races. Mayor Gillen, following the Governor, welcomed the delegates to the city and declared that the Governor had expressed his thoughts in commenting upon the progress the race had made.

Dr. Morris, president of the Convention for 25 years, said in his opening remarks, that the disturbed condition of our country is awaiting the advance of the religious movement of the world. The Negro Baptists of America are here to do our part in the bringing of peace to the world. The Rev. Joseph Twomey, pastor of Peddie Memorial Church, delivered an address of welcome in behalf of the white Baptists of the State and the Rev. J. C. Love spoke for the colored Baptists of the State.

In opening the second day's session Dr. Morris told of the proposed plan of raising money to erect a National Theological Seminary in Nashville, Tenn. He said that the white Baptists of the South were going to contribute \$50,000. The convention made a big hit by the singing of the folk songs.

Dr. William Haynes, in reporting for the National Baptist Sunday School Publishing Board, of which he is secretary, said that the Board had furnished during the year, 1,078,000 copies of periodicals. Dr. Morris in his annual address made a strong plea for the Negro race and the rights which we are entitled to. He asked that democracy reach the American Negro as it does other nations.

The third day's session was opened with a great speech by the Rev. Dr. P. James Bryant of Georgia. Dr. Bryant said, "We must realize that it matters not where you come from, or what sec-

Friday night the old armory was packed to overflowing, when Dr. Sutton E. Griggs, of Memphis, Tenn., delivered a wonderful address. Other notables amongst the visitors and delegates were: Bishop W. P. Thirkield of the Methodist Episcopal Church and a member of the Federal Council of Christian Churches, and C. C. Spaulding, an officer of the North Carolina Mutual Life Insurance Co.

Dr. L. G. Gordian, secretary of Foreign Missions, reported that the church gave for missions last year, \$25,445.59.

The women held their 19th annual convention in Bank Street Church, Dr. E. E. Ricks, Pastor. Mrs. S. Willie Layton, president, presided at all the sessions. Many prominent women from all parts of the country were present. Among them were Miss Nannie H. Burroughs, of Washington, D. C., president of the Industrial Training School for Girls; Mrs. Alice Tucker, president of the Women's State Convention of Pennsylvania; Mrs. Musette B. Gregory, Head of Temperance Department, New Jersey State Federation of Colored Women's Clubs; Mrs. Mary B. Talbert, of New York, president of the National Association of Colored Women; Mrs. Alice Dunbar Nelson of Delaware.

#### THE CATHOLIC AGITATION

No one should misunderstand the spirit back of the articles recently printed in the AFRO-AMERICAN on the work of the Catholic church among colored people. Sentiment among thoughtful Catholics everywhere is the same: NO EFFORT IS BEING MADE TO HAVE CATHOLICS DESERT THEIR OWN CHURCH FOR OTHER DENOMINATIONS, BUT EFFORT IS BEING MADE TO BRING ALL COMMUNICANTS IN THE CHURCH INTO THE FIGHT FOR EQUAL AND JUST TREATMENT.

The fight is being made within the Catholic Church. Just as a fight is being made within the Episcopal Church and the Methodist Church for colored bishops, a fight is being made within the Catholic Church for colored priests.

Longer than every other denomination the Catholic Church has kept its white priests, and it stands alone today as the single American Church, where practically all of its parish heads are white, and all of the communicants colored.

The Council of Bishops of the Church, which met at Washington this week, considered the platform containing planks calling for: Fixing the minimum wage; Establishment of co-operative stores, Cities to take up housing problem, Taxing child labor out of existence, Vocational training in public and private schools, anti prohibition, so far as sacramental wine is concerned; and finally this plank as proposed in a letter by His Eminence, James Cardinal Gibbons:

"MORE EFFICIENT CO-ORDINATION OF MIS-

#### SIONARY WORK AMONG THOSE OUTSIDE THE CHURCH, ESPECIALLY NEGROES."

All of these planks in the platform are important, and for the colored people, the last especially, but how can colored people look with favor upon a campaign for larger membership in any church, that insists on blocking the way for them to rise to higher positions within the church.

Church - 1919.

# OUR NEGRO METHODIST WOMEN AT DETROIT IN EPOCHAL SESSION 11-13-19

The ~~Southern~~ Christian Advocate  
By Visitor

The largest delegation of Negro women to any national meeting of the Woman's Home Missionary Society was in attendance at the Detroit session from October 12 to 22.

Out of a delegation of seven hundred women from every section of the church, one-tenth were colored women from the twenty colored Conferences.

This is but another indication of how the active interest and co-operation of Negro people grow in every phase of our church work.

The reports from the Conference auxiliaries only continue the great work already begun, to save the girls of the race, but launchingly agreed to assume burdens for the development of the work in the future, such as they had never done in such proportions.

The interest of the national meeting settled around the consideration of the colored work they were needed.

on the afternoon of the 21st, for at that time Miss Cummings' appeal was opportune, as there was to come up the proposed establishment of the Young Women's Seminary for Negro Girls, which was to be a national institution.

The past success of the Society in the training of Negro girls in the twelve model homes and primary schools already in operation, and the proposed advanced training in a distinctively high grade seminary, took such wide range as to bring the whole subject of the training of Negro womanhood to the front.

On that afternoon Mrs. Wilbur P. Thirkield, president of the national body, was in the chair. Mrs. May Leonard Woodruff, corresponding secretary, was by her side. Both of the great women, daughters and wives of men well known for their friendship to the Negro, seemed extremely happy over the most creditable way the representatives of the Negro race presented their case.

Mrs. Daisy Buckley, the Field Secretary for Colored Work of the Woman's Home Missionary Society, was the first speaker. The message was well received. She stressed race injustices and lack of fair treatment, and begged the Methodist women to be true to their ideals.

She was followed by Miss Ida L. Cummings of the city of Baltimore, member of the great Metropolitan Methodist Episcopal Church and Washington Conference. Mrs. Thirkield introduced Miss Cummings as one of the trustees

of Morgan College, a teacher in the Baltimore public schools and one of the most representative women of any race. While Miss

Cummings represented the Washington Conference, she was in a very true sense, the national representative of all Negro women. A such she arose to the occasion and made one of the greatest addresses delivered during the Na-

tional meeting. The great body applauded the stirring appeals she made that Methodist women not peals she made that Methodist women not

be equal in class to any of the great girls' schools for the Negro race now operated by any denomination.

Following the addresses the Board of Trustees of the Woman's Home Missionary Society met to hear the more formal plea of Secretary Penn, Miss Ida L. Cummings and Mrs. M. W. Clair for the location of the institution at Lynchburg, Va. The Board of trustees after an hours consultation, voted unanimously to establish the institution and locate it at Lynchburg, Va., and this action was unanimously approved in the national body on the next morning. Many of the colored women from Texas to Maryland pled next day for this advanced step, and approved of Lynchburg as the place for such an institution. Among them were such well known leaders as Mrs. Amanda Spriggs Ratcliffe, of San Antonio, Texas, and Mrs. Hilda Nasmyth, of Little Rock, Ark.

Dr. W. W. Lucas, of the Epworth League, was present on the morning the Young Women's Seminary for Negro girls was brought before the national body for adoption. He expressed himself as highly gratified at this new movement among Methodist women for the race, and especially that the approval of the project and location was so unanimous.

Thus ended one of the epochal gatherings of the Woman's Home Missionary Society as it relates to the future of the Negro race in America and in Methodism.

# THE ALABAMA BAPTIST BREAK ALL THEIR PREVIOUS RECORDS

*The Birmingham*

TUSCUMBIA MEETING CLOSES WITH \$67,578.66 FOR THE  
YEAR—MESSENGERS VOTE TO INCORPORATE THE CONVENTION—NATIONAL BAPTIST CONVENTION AGAIN ENDORSED

*The Voice of the People.*

At high noon the messengers who mobilized from all parts steamed out from Birmingham with three coaches for Tuscumbia, where we arrived about 5:30 o'clock. After the assigning homes Rev. G. L. Thornton, Rev. M. F. Washington read. Dr. Thornton preached from St. Luke 10:20. We must have a record. Your record is a hedge around you. To have a good record you must keep straight.

#### Wednesday Morning Session.

Devotions by Rev. M. F. Washington. C. C. Smedleyson in an informal way opened the 52nd annual session of the Alabama Colored Convention.

Hon. L. L. Powell, Grand Master of the Mosiac Templar, was introduced by Dr. Goodgame, who addressed the Convention on the Good of the Fraternal to Negroes. The speaker said that there must be a better understanding. After a most instructive address on behalf of Mosiac Temple of Alabama he presented \$100. Prof. R. B. Hudson in a brief but appropriate manner accepted the donation.

Revs. J. J. Willis, K. H. Robinson, J. R. Matthews, H. Smith, Mrs. Essie Tremble, Pres., all of Bethlehem-Blount Spring Assn., which has been with the New Era State Convention for 20 years, returned to our convention and was given a hearty welcome and was applauded as they entered the stage. All made brief remarks. Rev. K. H. Robinson said he could better express himself in the song, Lord, I am Coming Home. The entire Convention joined him in singing, and that part of the service was an enthusiastic affair.

Mrs. Essie Tremble made some most timely remarks. At this point the Convention proceeded with enrollment of messengers which was done by districts. Rev. R. J. Moore of Tuscaloosa read the Scriptures. President Jemison introduced Rev. Q. C. Craig of Bessemer, who preached the introductory sermon. Text, Luke 10:20, subject Sin.

1. Sin has a predominating power. Sin is divided into two parts. 1. Inborn. 2. Actual sin. Sin of commis-

sion and omission. Rev. Craig was very humorous, entertaining in his discourse. Rev. Wm. Hicks led in prayer.

#### Evening Session.

Rev. W. M. Madison presented the Rev. D. V. Jemison who delivered his annual address. He began by discussing Loyalty. The thousand churches. He spoke of the work that has been done by State Missions. At the time the speaker referred to the Publishing Board by commanding the staff for keeping The Baptist Leader on the field. He paid most flattering tribute to the educational board and lifted high Selma University and revealed the fact we have students who come from Fla., Penn., N. C., Ga., Ohio. He spoke of the work as being done by the women, the Sunday school and B. Y. P. U. conventions. He commended the excellent work as being done by the District Convention. After most hearty discussion the address was referred to a special committee.

Report of the Secretary was read at the conclusion of his report.

Dr. John W. Goodgame made a clean cut report which coincided with the Secretary, which was a satisfaction to the Convention.

As Treasurer, Rev. Thos. J. Bellinger made his report as statistics which showed that the Baptists of Alabama have 104 Associations. We have 2500 churches with 308,000 constituents.

The following officers were elected and installed: President, Rev. D. V. Jemison of Selma; Vice-Pres., Rev. L. J. Green of Florence; Sec., Prof. R. B. Hudson of Selma; Cor. Sec., Rev. Parker of Mobile; Statistician, Rev. T. J. Bellinger of Bessemer.

On Thursday morning President Jemison called the convention to order and a warm prayer meeting followed.

Temporary reports were made on the \$100,000 Drive, and more than \$18,000 was reported.

Dr. S. N. Vass of N. C. was introduced to the Convention. Dr. Vass discussed by Rev. Thos. Bellinger, R. T. Pollard, D. V. Jemison, Dr. Isaac, J. W. Goodgame, W. L. Boyd U. J. Society for more than 20 years, but

will begin work Jan. 1, 1920 for the S. S. Pub. Board of Nashville, Tenn. as its field secretary. Dr. Vass speech was timely, was humorous and sensible. He showed plainly our errors in trusting Dr. Boyd for 20 years, and urged our delegates to stick to the publishing house that is owned and controlled by the people. The convention gave Dr. Vass \$100.00 for our Sunday School board.

Dr. W. L. Boyd was at his best on Thursday night. He preached the sermon to an overwhelming big crowd and to the delight of all who heard him. Many say Dr. Boyd preached the best sermon that was preached in the convention.

#### Night Session.

Rev. E. C. Burroughs of Birmingham read Dan. 7:1-17. Rev. A. G. McKinley of Birmingham led in prayer. Rev. C. A. J. Mallory of Rock Spring took for text Rev. 8:1. He held his congregation spellbound for 30 minutes and there was warm handshake and many words of congratulations.

Rev. M. W. Tallie of Gadsden Ala. prayed a fervent prayer.

Dr. E. W. D. Isaacs, sec. National B. Y. P. U. board was presented at this time. He spoke at length to all of the packed house who were just over anxious to hear him. He told of the national lawsuit and how hard Dr. Hayne had worked and how his present quarters had got too small for the machinery, etc. He offset the false report that our Sunday School literature was printed by Methodists and circulated by Baptists, but was printed by our own Negro men and women on our own press. He told how he had taken up the last note on the B. Y. P. U. building, and it now stands free from debt and belongs to the National Baptist Convention. \$100.00 was given Dr. Isaac at the close of his address.

Report of the State Mission Board was made by the Secretary, C. J. Davis, who read the reports of the missionary which showed that our missionary endeavor has been raised from a low level and placed upon high ground.

Remarks by the missionaries were quite encouraging, whose salaries have been raised to \$100 per month. A Rally which amounted to \$40.00 was pulled off for missions.

Report of the committee on president's recommendations, which were adopted. These recommendations carried with them the incorporating of the convention, taking over several other Baptist schools in the state to the convention and supporting them.

Dr. S. N. Vass of N. C. was introduced to the Convention. Dr. Vass discussed by Rev. Thos. Bellinger, R. T. Pollard, D. V. Jemison, Dr. Isaac, J. W. Goodgame, W. L. Boyd U. J. Society for more than 20 years, but

Robinson, P. S. L. Hutchins, A. W. DeYampert, J. R. Matthews, J. A. Martin and others. All were adopted after a warm debate.

#### Night Session.

Devotion by Rev. W. H. Hess.

Dr. D. V. Jemison offered a resolution asking for a continuation of the hundred thousand dollars until the next sitting of the Alabama Baptist State Convention. Was unanimously adopted.

Report of the Pub. Board (a) Editor; (b) Sec. W. C. Owens (c) Treas. Collection at the close was \$50.74.

Rev. and Mrs. J. T. Smiley, Profs. Morgan and Green were introduced. They spoke words of encouragement.

Rev. W. A. Tutt, the Financial Secretary of Selma University and director of the Drive, made his report, which showed that \$18,404.93 has been raised and turned over in the session.

## WILL APPEAL TO ROME

*Alab. Conf.* 12-12-18  
Professor Thomas Turner Heads Delegation To Papal Envoy In Washington—Complaints Filed—Delegation Assured That His Holiness Favors More

#### Colored Priests For American Church.

#### PRIMITIVE BAPTIST OFFICIALS.

BY C. M. DORSEY

On Monday, December 1<sup>st</sup>, Prof. Thomas W. Turner, of Howard University, led a delegation of well-known colored Catholics to a conference by appointment, with the Papal Delegate at Washington, D. C. This delegation represented the National Committee for the Advancement of Colored Catholics. Conference had been arranged to confer with the Papal Envoy relative to the great need of colored Catholic priests to work among the colored people.

The Papal Envoy received the delegation in a most friendly manner and for two hours each one of the visitors was given opportunity to state in full every injustice on the part of Catholic clergymen, which he had personally encountered, or which he had in any way been made aware of.

The Papal Envoy frankly stated that there should be more colored Catholic priests; that during the past summer while in Rome, his attention had been specially directed to this great need by the Holy Father, and that he was fully in accord with the desire of the Holy Father and the wishes of the committee in attendance, that there must be colored Catholic priests in America.

Judging from the searching manner in which the Papal Envoy investigated every statement of the visitors, the colored Catholic delegation left the Papal Embassy absolutely confident that they had a friend in "court" who held their interests to be the same as his own, and that when the day comes for a decision in their case, colored Catholics throughout the country will be fully satisfied and contented with the ruling from Rome.

Two very high churchmen connected with the National Primitive Baptist Convention were in the city last week. They were the Rev. T. Gurley, D. D., of Tampa, Fla., the president, and Rev. C. H. Davis, D. D., of Thomaston, Ala., the secretary of the national body of Primitive Baptists. They spent the day here on important business, having been delegated as a committee from their convention to make certain investigation in Nashville and to study certain conditions affecting the denomination. The better part of the day they were closeted with some well-known churchmen of this city and succeeded so it was learned just before they left in effecting a working arrangement by which the Primitive Baptists of the United States will be greatly benefited.

They are preparing their work for their next annual convention which, by the way, it is learned, has been changed from Nashville to be held in Huntsville, Ala., next July. The change was brought about, so Rev. Dr. Gurley stated, on account of the fear that the Nashville churches were not just prepared to entertain so large a body, and, too, because Huntsville is almost the center of their strongest churches. Both Rev. Drs. Gurley and Davis are among the most prominent in their connection.

Church - 1919.

## UNIFICATION AND OUR OWN WHITE SOUTHERN METHODISM

By Bishop J. C. Hartzell, D. D.

*South Western Christian Advocate*  
DURING my nine years editorship and has a history of heroic service and, on the 1873-82, of The Southwestern Christian Advocate in New Orleans, one equaled in the history of Methodism.

news department carried the heading "Our Southern Methodism" and was filled with notes to 463,641, with a constituency of 1,500,000. on the progress of the work of the Methodist Episcopal Church in the former slave States now number seventeen, with church and parsonage properties valued at \$24,474,752, while Methodist Episcopal Church paper published our white schools, extending from Baltimore to south of the Ohio, was criticized by our Southern Methodist brethren—editors and others. Those critics represented the sentiment still largely prevailing in the Methodist Church, That Negro membership of 27,000, with no South, that the Methodist Episcopal Church has church property or separate organizations, has neither legal nor moral right to prosecute work grown to twenty Annual Conferences, with in that section, except in the border States, and 348,477 communicants and a constituency of even there the ground is contested.

One Southern editor, in criticizing my use of the headline "Our Southern Methodism," said he noticed the letters B. D. were affixed to my name as editor, and that after some study he concluded they meant "Badly Deceived." In my brotherly reply I called attention to the fact that D. D. affixed to his name, and stated that they must certainly mean "Doubly Deceived."

### Our Own Southern Methodism

Ignorance concerning the work of the Methodist Episcopal Church in the former slave States since 1846, when the Church South was organized, is not confined to the South by any means. Multitudes of our great communion throughout the North know but little of the development and success of our own Southern

Methodism among both Caucasian and Negro peoples during the past seventy-four years. The Methodist Episcopal Church has never been a sectional or a racial Church. Many on the border did not go with the South, and in 1856 there were six Annual Conferences on slave territory, wholly or in part. They included 136,000 white and 27,000 Negro members, making 163,000 communicants, and a constituency of over 600,000. Five years later the four years' war began, and then followed the more than fifty years of momentous issues relating to the uniting of the nation and the status of the Negro following fourteen years my work was in the free man. In these three national and administration of our educational work among each other, with headquarters at New Orleans. The racial epochs, before, during and since the war, both races from the Potomac to the Rio Grande and the Methodist Episcopal Church has been a Later, for twenty years, my official responsi-

bilities were in different sections of the Continent of Africa. My opportunities to study the trials and difficulties of our foreign fields have been good, and in comparing the work in our Southern States with that among diverse races and conditions in foreign lands, and recalling the heroic and devoted missionary men and women whom I met, and comparing the conditions which tested their courage, faith and devotion, I must say that the work in our Southern States, especially during twenty-five years succeeding the Civil War, was by far the more trying and difficult. We have in the South twice the membership and twice the church properties that we have in all our world-wide foreign mission fields. *A little less than one-fifth of the entire world membership of the Methodist Episcopal Church is now on what was slave territory.*

### Our White Southern Methodism Ignored

In all the discussions concerning unification between the two Methodisms our own Southern white work has had but little consideration, while syndicated articles by Church South leaders—bishops and others—have been published in Northern Advocates, in which that work has been ignored, as if regarded as so much ecclesiastical luggage made up of people, properties and especially territories, to be adjusted. The relations of the Negro to the proposed union have been thoroughly discussed, and the attitude of both Churches is well understood. The Regional Conference proposition, a second crucial test in the plan, has been exploited. But of our nearly half a million white membership, with more than a half adherents, little has been said, notwithstanding the possible results of union are far more serious to them than to any other section of the two Churches.

### Authoritative Statements From Our Southern Leaders

With the view of securing authoritative statements of opinion on the proposed plan of unification from our seventeen Southern white Conferences, I addressed five questions to the district superintendents. Over fifty responses have been received—some of them quite elaborate. Every State and Conference is represented in the replies, and the most remarkable thing is the unanimity expressed concerning the following are the questions

#### A Comparison

For twelve years, beginning in 1870, it was my privilege and joy to labor in our Southern States as pastor, district superintendent or editor, with headquarters at New Orleans. The years of momentous issues relating to the uniting of the nation and the status of the Negro following fourteen years my work was in the free man. In these three national and administration of our educational work among each other, with headquarters at New Orleans. The following are the questions

1. Would you favor direct organic union of

the two Methodisms, as now organized, under one General Conference? This would mean that both Churches occupy the same territory in the United States, the white work of both would unite in Annual Conference relations in those territories.

With three exceptions, the answers favored direct organic union.

2. If the Methodist Episcopal Church, South, should insist that before unification is possible the Negro ministers and membership of the Methodist Episcopal Church should go into a separate organization, would you favor yielding to the demand?

Three replies in the affirmative, two with qualifications would consent rather than have unification fail, while all other replies were unqualifiedly, No.

3. The plan for unification now before the two Methodisms would divide the United States into six regional areas; three including the Northern and Western States, and three the Southern. Each area would have its Conference to legislate on all matters affecting its region, including the nomination of bishops. Over these regional Conferences would be a General Conference to legislate on matters affecting the united Church. Would you favor such a regional division of the two Methodisms?

Three replied in the affirmative, two approved with some modifications, all others answered in the negative. The following are specimen statements:

"Would cause more friction than it would cure." "It is no union." "Same as compromises of slavery days." "I am sure that in many cases we could not deliver the people in any attempt to unite local societies." "Our people will never live in the Southern Church.

That has been proven in some communities al-

"I have twenty-five churches in my district already." "An overwhelming number of those in the Methodist Episcopal Church would be fifteen where there is no other Protestant adherents of the Presbyterian or Episco-pal Churches. It is not true that if we were not in the South, the other Methodism would do the work." "Our Church in the South has world is our parish." "There are but 2 per cent of all Methodist communities in Georgia where both Churches are represented." "I do not believe the Methodist Church, South, could union and want nothing else until, in the provinces in the white Conferences of the two do our work." "Observations witness that the Church South would not take care of interests they rightly claim the fullest recognition of the ping at all." "Plan too complex, too hard for we have fostered. Let us by all means stay great work they represent, and increased sym-ordinary laymen to understand, besides it di-put." "We are not ready for organic union—pathetic and efficient co-operation from the vides instead of uniting. All of us in Southern we might as well be asked to give up our work whole Church. territory would be plunged into the Methodist in Michigan or parts of New England. Too Episcopal Church, South, whether we desired much of the old spirit remains in the Southern or not, and this we could not accept."

4. There are those in the Northern States who believe that the Missionary, Church Extension and Educational Funds spent in the South largely. If God's grace fails, legislation no are unnecessary, because if that Church was used."

not in the South, the Methodist Episcopal Church, South, would do the work.

It is also said that the friction between the Churches is frequent and often serious. What would be your reply to these statements?

The following quotations are from widely separated sections: "Statements such as are quoted under this heading, I think, are invariably made from superficial knowledge of the whole case. It is a fact easily verified that with what both Churches are now spending in

Church would do well to attend to its own business." "These statements are men of straw, especially in needy and untouched fields. Seven

years and teachers, and better financial support, especially in needy and untouched fields. Seven

in the North advise their members to unite

Further, among the whites each Church has a

separate and distinct constituency best reached

by the Church of its choice." "There is some

friction, and sometimes it is even serious. I

labor in a border Conference, where we have

it in its worst form. There is, however, a

remedy for this difficulty without involving both

Churches in a nondescript union, which, after

all, is not a union at all. It is possible, if the

two Methodists would only go at it in a deter-

mined way to take care of the situation by a

process of elimination." "The Church South

cannot do our work. They fight us so as to

control the territory; that is, the leaders do—

not the people." "The best answer to the asser-

tion that there is waste of money is in the

fact that the Church South is not doing the

work. Vast areas are not touched by Metho-

dism until we go in and begin." "The friction

is not so great as the Church South tries to

impress the North it is." "Our funds spent in

the South, as a rule, have been well spent."

Manifestly the almost unanimous sentiment

in the South is made up of native-born citizens

of that section. To them and their fathers the great

Methodist Episcopal Church means more for the North from other Protestant churches

than divide Methodism in

many reasons than any other denomination

possibly can. This is also true of the ministry

and people of the Methodist Church, South, and explains why that Church has from the first refused to consider favorably direct organic union, and in the proposed plan of unification makes the regional Conference factor "basic." This explains why the three Southern regional Conferences in the proposed plan include ex-

actly the "slave" territory claimed by the Louisville convention in 1846, when the organization of the Church South was enacted. There are differences more radical separating the two

#### Not "Unification" As Proposed But Organic Union When Possible

It should be remembered that the great body of our people and ministers, white or black,

# THIRTY-NINTH MILE STONE

## National Baptist Convention Smashes own Record at Newark, N.J. *Baptist War Guard Little Rock Ark AT SESSION AT INDIANOPOLIS, INDIANA. 9/18/19.*

Newark, N. J., Sept. 15, 1919

The Thirty-ninth Annual Session of the National Baptist Convention opened here Wednesday Morning, September 10, and closed tonight at 11 o'clock.

The Arkansas delegation from all parts of the state was mobilized in St. Louis Monday morning, September 8, after coming in special coaches over the Cotton Belt, Iron Mountain (now Mo. Pacific), Rock Island and Frisco lines. The line chosen out of St. Louis into Newark was the Baltimore and Ohio Southwest R. R. The management of this line soon found that Arkansas and contiguous territory had furnished too many special coaches to be hauled by the regular trains. Hence, a special train for the Arkansas delegation, plus the Texas, Louisiana and Oklahoma delegates, was made up in St. Louis, making four sleepers, one baggage car and nine day coaches. It soon became a train too heavy for one engine to get the party out of St. Louis. An-Love, D.D., President New Jersey Baptist State Convention, this "double header" the large party of Arkansas delegations, Rev. L. B. Ellerson, glided along from Monday morn-

ing out of St. Louis to Wednesday morning into Newark.

Response to the welcome ad-

dresses was made by Rev. S. N.

Vass.

**Seventeen Hours Late.** All the addresses had a fine time arriving at 8 a. m. Pres. Morris ring to them, and were an earnest forecast of the great session. He was aboard and his state constituency was much relieved to find of the National Baptist Convention that he would not be put out by this late train, but would have a margin of two hours and, even then, open the Convention on time.

### The Place of Meeting

in this city was ideal, so far as room and other conveniences were concerned. The First Armory, corner J. and First streets was local selection, but Bethsaida Baptist church, Rev. T. C. Wilcher, pastor, was used as the headquarters for assigning while all the Baptist churches in the city and state seemed to be interested in the welfare of the Convention.

At 10 o'clock Wednesday morning, September 10, in the First Armory hall, the meeting was called to order by Dr. E. C. Morris, president of the Convention, and the following parties called to the rostrum to conduct the devotions: Rev. G. W. Robinson of Iowa; Rev. G. W. Oldham of Ill.; Rev. W. A. Robinson of Mississippi. After devotions the official program was read and adopted.

### The Welcome Addresses

were delivered by the following persons:

On behalf of the State, Governor W. N. Runyon.

On behalf of the City, Mayor Charles P. Gillen.

On behalf of the Baptists of St. Louis, making four sleepers, the State (white), Rev. M. Joseph Twomey.

On behalf of the Baptists of the State, (colored), Rev. J. C. Love, D.D., President New Jersey Baptist State Convention. On behalf of other denominations, Rev. L. B. Ellerson.

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Response to the welcome ad-

In the afternoon the following boards made their annual report through its secretaries: Sunday School Publishing Board, Rev. Wm. Haynes, D.D., Secretary; Foreign Mission Board, Rev. L. G. Jordan, Secretary; B. Y. P. U. Board, Rev. E. W. D. Isaac, Secretary. Besides the usual interest which the Convention always exercises in foreign missions, it was gratifying to note the vast improvement which the two publishing concerns, (S. S. and B. Y. P. U.) had made since the Chicago split in 1915.

The devotion for the morning of the second day were led by Revs. W. H. Higgins, Miss.; L. H. Ingram, Georgia; Wm. Poe, Florida. The report of the Home Mission Board which was deferred the previous night, became the order of the day this morning. Without further delay President Morris introduced Secretary Jos. A. Booker, who occupied more than forty minutes in setting forth object, work and claims of the Board. He showed

that the office cash collections amounted to \$1,400, and that the field collections applied to missionaires' salaries, traveling expenses, and church aid amounted to \$23,909.83. He also showed

that a debt of \$1938 carried forward from time to time, since 1915, had been reduced during

the retiring fiscal year to \$637.90. He expressed the hope

that none of this amount

would stand on the right side of the ledger another year.

At this juncture, quite a number of visitors were introduced,

among whom was

Bishop Therkeild.

of the M. E. Church, who assured the members of the Conven-

tion that they were not aliens in this country, but that their civil

conduct and war record had

ed by its originality and yet in

complete keeping with Bible

teaching. He asserted nothing

that he could not prove by

Scripture. He used his own intel-

ligent method of delivery. He

was neither too long nor too

short in amount of matter in the

C. They, and other speakers told

the bitter story of the brave col-

ored soldiers in the world war.

In the afternoon the following boards made their annual report through its secretaries:

Sunday School Publishing Board, Rev. Wm. Haynes, D.D., Secretary;

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B. Y. P. U. Board, Rev. E. W. D. Isaac, Secretary.

Besides the usual interest which the Convention always exercises in foreign missions, it was gratifying to note the vast improvement which the two publishing concerns, (S. S. and B. Y. P. U.) had made since the Chicago split in 1915.

Responsibility for the religious tone and opening of the afternoon session, second day, was laid on the hearts of Revs. F. W.

Means, Pa.; G. W. Ward, Ind;

and P. Green, D. C. After devotions the report of the Benefit

Board was presented by Rev. E.

G. Mason. The remainder of the afternoon was used in a strictly business session.

The first thing on the program for the evening session, second day, was devotions by Revs. H.

H. Harris, Mo.; W. H. Williams,

Ky.; George McNeal, Kansas.

Rev. Mordacai Johnson of W. Va.

had been programmed for a mes-

safe on the "Social Mission of

the Gospel." He was high-class

and took well. "The common peo-

ple heard him gladly." He was

followed by Rev. W. J. Winston

of Maryland, who delivered a ser-

mon in keeping with the pace set

by Rev. Goodall the evening be-

fore.

Rev. J. W. Bailey, D.D., of

Marshall, Texas, presented the

Department of Evangelism Fri-

day morning, associated with

Rev. C. LeRoy Butler of New

York. Following this the report

of the previous day were taken

up and considered, giving thirty

minutes to each board.

Revs. L. Allen, La.; U. S. Keal-

ing, Texas; and Wm. Bryant,

Mich., conducted the devotions

for the Friday afternoon session. Dr. O. L. Hailey of the Southern Baptist Convention was introduced to the Convention. He delivered a very fraternal address on the co-operation work of the two conventions and on the coming theological seminary. Dr. W. H. Jernigan, D. C., addressed the Convention on his War Work and trip to Europe.

The feature of the evening was the address delivered by Dr. Sutton E. Griggs of Memphis, Tenn., but quite a lengthy preliminary program of music and short addresses preceded the address of the evening. Dr. Griggs' address was philosophical and powerful. It measured up to any of the Friday night addresses that the Convention had been in the habit of hearing.

## The Saturday Crowd

had greatly reduced by the opening hour, but much business was transacted. Some delegates left for home. Others went to New York, Atlantic City, and other towns and cities round about.

## **THE CLEVELAND MEETING ON UNION**

## FICATION

*Southern Christian Advocate*  
The Commissions of Unification of the  
Methodist Episcopal Church, South and the  
Methodist Episcopal Church met jointly in  
Cleveland, Ohio, July 24-25, 1919, adjourned in  
the afternoon.

Cleveland, Ohio, July 7-8-9-10, adjourned in afternoon of July 10 without any definite agreement but with a thorough understanding between the two commissions as to what each would definitely stand for which in itself is a very important fact in the negotiations for organic union of the two bodies. The deliberations, covering four days centered almost entirely around the Negro question; in fact, no other question was discussed unless it was in some way related to the status of the Negro in the reorganized

to the status of the Negro in the reorganized church. The representative of the Methodist Episcopal Church, South insisted that the Negro's relations to the reorganized church should be a subordinate one, mis-clerical in status although it was agreed that this membership should have proportionate representation in the General Conference with the limit as to the percentage of Negro delegates in the entire body. V. Bishop James Canton, Jr., speaking for the

Church South insisted that the Negro should mission taken at Savannah in reference to the  
Colored Methodist Episcopal Church.

occupy a subordinate status not on the grounds of race or color but because he was an "immature" and "child" race. This was a rather interesting putting of the race question.

The report from the seven representatives of the Methodist Episcopal Church to the Joint Commission was as follows:

a rather interesting pairing of the race question from a Southern standpoint for it knocks in a cocked hat the time worn theory and practice which fostered discrimination against the Negro purely on the ground of race and color. While the two recommendations came from the committee of reference composed of seven members from each Commission, the reports came in signed by the seven representatives appointed from each.

We propose to the Joint Commission that the colored membership of the Church shall be constituted and recognized as a quadrennial or Regional Conference with proportionate representation and the same rights and privileges in the General Conference as belong to other Regional Conferences, recognizing fully the limitations at present due to the smaller number of members who would constitute the colored Regional Conference.

Church. The seven representatives of the Methodist Episcopal Church, South in reporting to the Joint Commission concerning the status of the Negro in the reorganized church suggested:

1. In harmony therewith, we recommend the amendment of Art. IX, Section 4, sub-section 4 (page 12, Savannah folder) by the substitution in line 3, of the words "two-thirds" for the words "a majority", so that the section shall read:

Whenever a majority of each of two Regional

1. That there be the following additional delegations shall so request, a vote shall be taken  
Regional Conferences: on any pending motion or resolution, except  
1. The Regional Conference for colored people amendments to the Constitution, by Regional dele  
in America. gations, and it shall require the concurrence of  
2. The Regional Conference for Latin America two-thirds of the Regional delegations—the mem  
3. The Regional Conference for Europe and bers thereof voting as one body—to adopt said  
Africa. motion or resolution, provided, however, that no  
4. The Regional Conference for Eastern Asia. motion or resolution shall be adopted that does  
5. The Regional Conference for Southern Asia. not receive a majority vote of the members of the

II. These Regional Conferences shall each have General Conference present and voting.  
representation in the General Conference in proportion to their membership in full standing, 2. We recommend that Article IX, Section 3, sub-section 3, (page 12, Savannah folder) be provided that each of such Regional Conference amended to read as follows:

provided that each of such Regional Conference amended to read as follows:  
shall be entitled to at least five clerical and five (5th line) The General Superintendents, before  
delay delegates; provided, further, that the number of delegates from any one of these Conferences  
their own number by a two-thirds vote, one  
Bishop or more, to preside during the session.  
3. We recommend that Art IX Section 2 sub-

III. These Regional Conference shall have the powers proposed for the Central Conferences as contained in the report of the Committee of Conference as amended at the Savannah Session of the Joint Commission on unification.

section 7 (page 10, Savannah folder) be amended by adding after the word "supervision" in the 10th line, the words "if a majority of the resident Bishops of the jurisdiction to which he is assigned shall concur in said assignment."

IV. Whenever the membership in full standing of any of these Regional Conferences shall exceed four hundred thousand, upon request of said Conference the General Conference shall organize the membership of said Conference into a Associate General Conference with the power to elect a Board of Directors.

4. We recommend that to Art. VI (pages 1 and 2 Savannah folder) there be added a section to be numbered (7) reading as follows: The Annual Conferences, Mission Conferences and Missions embracing the work among colored people in the United States.

5. We recommend that Article VI, Section 2 (page 4, Savannah folder) and Article IX, Section 1, sub-section (a) (page 8, Savannah folder) be referred to the Committee on Conferences for a restatement in harmony with the principles of ecumenical representation in the General Conference of the United Methodist Church.

6. We recommend that Art. VII, Section 1  
or-all matters which affect their relation to the (page 3 Savannah folder) be amended by the omis-  
sion of sub-section (1) and that the sub-sections  
be re-numbered accordingly.

VI. That we reaffirm the action of the General Conference of 1908 in which it was decided that the vote of two successive General Conferences be omitted from sub-section (2).

Theition for the Negro on this same status as from other conferences in the church.

any In presenting these statements as defini-  
tionalniate propositions from the two commissions,  
resi-neither commission seeing its way clear to  
so thercede from its position, the Joint Commis-  
sion adjourned to meet January 5, 1920 place  
voting yet to be announced. The Joint Commission  
causesealso appointed a committee of fourteen,  
from seven from each church to whom is re-  
lloredferred the whole question of unification to  
mberreport the same to the Joint Commission in

representatives  
recommendations  
committee make  
have super  
without a  
os of such  
Paragraph  
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conferences  
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ld of the sm-  
ny regional c-  
conferences  
be of the del-

This statement from the commissioner of the Methodist Episcopal Church proposed to give the Negro a quadrennial or regional conference on the same basis and with the same rights proposed for other quadrennial or regional conferences, there being absolutely no difference except for practical purposes the colored conferences are grouped in the same region with proportionate representation in the General Conference and would be as much a part of the Church as another Conference.

noted, reference is made to the protection of the minority which has been insisted upon from the beginning by the South and which has been unreservedly agreed to by

Church - 1919.

# International Session Triumph Church Now in Full Blast

NEW ZION TABERNACLE TRIUMPH  
CHURCH OPENS SUNDAY—  
COST \$50,000.

Free man 8/9/19

The fifth new church building to be erected in Indianapolis recently—Zion Tabernacle Triumph Church, at the corner of Twelfth and Senate avenue—is nearing completion and will be formally opened with service beginning Sunday and lasting for fifty days and nights. This is one of the largest and most imposing edifices in the city, costing nearly \$50,000 completed. It is a three-story brick and cement building, with the main auditorium seating about 1,000. It will house also a bank and publishing house for the church, with an upper chamber and smaller meeting rooms. The one outstanding feature in its erection is that Colored men were employed to do everything. The Triumph Church was incorporated by a special act of Congress and is about five years old. Its membership extends all over the country, and its work is unique in that it maintains a chain of commercial enterprises over the country. Its grocery and meat market located here are up to date and do a large business. It gives employment to hundreds of race boys and girls.



Elder J. D. Barber, Prince of States of Indiana, Illinois, Kentucky, Pennsylvania, New Jersey, New York, Michigan, Editor Mouth and Voice of God.

Apostle E. D. Smith is the head of this faith, and with Elders J. D. Barber and William Stubbs, had charge of the erection of this tabernacle. J. John was superintendent of construction, he is also manager of the grocery of God's holy word. All hail to our King and Priest forever!

## Quadrennial Meeting.

The quadrennial meeting of the elders and delegates will start on Sunday for a fifty days and nights session with over 1,000 visitors expected. Three large tents will also be used for the meetings, which will continue day and night for fifty days. Elder Stubbs is Pastor of Zion, and Elder Eric Brown is pastor of the Second Church, at Yandes and Fifteenth streets.

The general public is invited to at-

tend these sessions and visit the new everlasting truth. No longer do we they decided to wait until God would appear. "What are they?" These are they. And God heard and answered their prayers and sent them to us.

The International Religious Congress of Triumph the Church and Kingdom of God in Christ opened its session Sunday morning, July 20, 1919, with a large delegation from the North, South, East and West, at Zion Tabernacle, Indianapolis, Ind., with our Holy Apostle, Elder E. D. Smith, Priest and King of Ethiopia, occupying the Sanctum Sanctorum, confronted by an array of priests, princes, elders and daughters of Zion. Elder J. D. Barber, Prince of Indiana, Ohio, Illinois, Kentucky, Pennsylvania, New York, New Jersey and Michigan, master of ceremonies.

It was indeed a glorious day for Triumph. The Holy Apostle, with his delegation, was robed in white, exemplifying the purity of Triumph the Church and Kingdom of God in Christ, which brought to our spiritual understanding: "A king shall reign in righteousness and princes shall rule in judgment." Isa. 32:1.

After a period of singing and glorifying God, the Sunday school lesson, the Lord's Supper, was taught and ably discussed by the different elders and their classes, after which the subject was enlarged upon by the Holy Apostle bringing to light many things that have been erroneously taught, thus enlightening our understanding in the wisdom of God. All honor be given to him whom God has honored.

After a period of singing and glorifying God, Rev. Jackson of the A. M. E. Church was introduced to the assembly, who arose with the dignity and courtesy of a Christian and delivered the welcome address in behalf of the ministers of the city of Indianapolis, which was indeed a royal treat, coming from the heart of one whom God has blessed with wisdom to see shaw versus reality, and in recognition of this fact it was clearly demonstrated that he has pulled off sham and is now putting on reality. May God continue to bless Rev. Jackson and take him on into deeper wisdom, so that in this, the twilight of eternity, he may be able to look through the horizon of heaven's eternal hills into his eternal home and make a safe entrance before the year 1921.

Following the welcome address, Triumph Band, from Chicago, Ill., broke forth with music to the glory of God, followed in response to the welcome address by Elder I. H. Lee, president of the state of Mississippi. After music the choir and delegation, the singers of Zion came forth in the dance, praising and glorifying to the highest.

Then the Holy Apostle was introduced, who arose amid the response and prolongation of cheers and holy salutations and spoke to us in the dignity and glory of a righteous king speaking with divine authority. Such wisdom can come from no other source.

He spoke to us with great power, revealing the deep mysteries which opened our spiritual understanding, emerging us deeper into the knowledge of God's holy word. All hail to our King and Priest forever!

This grand and glorious day marked the beginning of an eventful awakening of the new and righteous government that is to take place in the earth. Praise the Holy name of the Lord forever, which will lead us into that peaceful realm of love and happiness. "When God shall wipe away all tears from our eyes and there shall be no more death." Rev. 7:17. All glory, praise and honor be given to him who is leading us directly from the mouth and voice of God into this great and faith and fear in God lest they be led astray.

igan, Indiana, Kentucky and New Jersey. He has been blessed in the establishment of churches throughout his jurisdiction, namely Columbus, O.; Middle town, Rochester, Pa.; Detroit, Mich., and Philadelphia, Pa. These branches have a large membership and are visited by the prince every three months.

The word of truth is opening the eyes of the people and they are seeing this wonderful light and are rejoicing in it. The church recently established in Detroit has a membership of more than thirty-two.

Elder Barber reports that every branch of this church is progressing rapidly and show a remarkable increase during the last quarter.

## "THE CALL TO DIVINE JUSTICE."

Unto all kings, presidents and rulers of all nations, kindred tongue and people, in obedience to the command, almighty GOD the Supreme Ruler of the world to hold service, yet in the hearts of these few they held that this day would come to them by the prophecy of the Triumphant Church and Kingdom of Christ, we welcome you into the city had come to lift them and make them into our homes, and, the best of world to see that we were the people unto this grand and noble building that God had come to bless, and that ich the hand of God has planted we would see it come to pass in that e purpose of His word being God was going to give us a decent into the hearts of those wh place, a house of our own to worship him in, and that God did not intend in Him.

Friends, the Shepherd who has for his people to always be in low bed this Christian army so far wil places.

still lead them on until the final day. Now the world can see the outcome The time will soon come when you of this great and grand work that has and Christ will sit together. Let me steadily had its growth in this place say, when you have returned to your and is still growing, having also not only a beautiful edifice that seats more homes, tell your children of the won derful works being carried on in this than one thousand people, with two saying, "Go, present my petition and houses on its lot, with their respective values at \$3,000, and the church alone tell all oppressors to let my people go, for GOD has need of

fogyism. They also own and control a large and well equipped co-operative store.

Do you remember when a house was built into the earth, and when it was both black and white, with a high-class finished they all went in and praised grade of goods. The store also affords God with song, prayer and the dance its own employees of young girls and boys. The bakery that is established in connection with the store its splen

ruling in wisdom and righteousness in all earth." God created all men brethren to dwell together in love, unity and peace and not take undue advantage one of the other on account of previous condition of birth, nationality or

Let me call your attention to the great achievement of this wonderful bakers, both members in the Triumphant Church. These young men have been properly trained and are very skillful in their line of work. As a result of their excellent labor, they turn out more than 2,645 loaves of race, but all to have equal redress at the bar of justice and representation please let me call your attention back to the year of our Lord 136, when the also have established a confectionery in their colonies as internal conditions people danced, but it was not a holy dance, but after God had given the all the delicacies of life, together with adjusted and stable forms of government established to warrant same law to Moses and he taught others the true word of God as it was given him. This church is soon to run a first-denied because of race, color or nation, and when they found out that God class sewing department, where their nationality, which are a condition of had to be praised from a spiritual standpoint, then they became holy making wearing apparel for the race. The close of the world war marks

in the affairs of State and Government they where they reside, and self Government where they are accommodated with adjusted and stable forms of government established to warrant same.

Now, in conclusion, please read 1 Chronicles, 23d Chapter, 5th Verse. Four thousand praised God with instruments. Also 2d Chronicles, 29th Chapter, 25th and 26th Verses.

The address was a most wonderful one as never had been delivered in a Congress of this kind.

The Rev. J. H. Jackson has the honor of being the first of the clerical to welcome the International Religious Congress. In the year of 1914 the Triumphant Church of God in Christ was set up. The work of the northern division with only seven persons in this city, of the Triumphant Church and Kingdom of God in Christ, under the care of and they shall beat their swords and West Tenth streets, in a saloon of the Apostle and Bishop E. D. Smith into plowshares and their spears into room. The apostle and bishop of the is progressing and increasing greatly, pruning hooks and nation shall not being not more than three years old, lift up the sword against nation any work came to the city and found there this city. Elder J. D. Barber was appointed by the bishop as prince, and and reign of universal peace.

Yours for the soon establishment is at present over the states of Ohio, Pennsylvania, Illinois, New York, Michigan (Divine Name).

TRIUMPH (the end of time).

(Human Name)

ELLIAS DEMPSEY SMITH.

Triumph teh Church and Kingdom of God in Christ Headquarters, Indianapolis, Indiana, U. S. A.

Dear Editor of The Freeman:

Elder E. D. Hadley, one of the presidents of the Triumphant Church in the states of North Carolina, South Carolina, West Virginia and Virginia, has had much success in my domain. I was appointed to the above named work in the year of 1917 in the city of Thomasville, Ga., July 28th, and I reached South Carolina on the 28th of September, 1917, and I made my way on to North Carolina, making my headquarters at Charlotte, N. C. Oct. 2nd I only found five members in the state of North Carolina, and I went there and labored hard to establish this truth. Now we have about 312 members in the state, and much property also in the city of Charlotte. We have a lot on the corner of Ninth avenue and McDowell street and plans have been gotten out to erect a building which have been estimated at a cost of \$10,000. We also have organized a Triumph Co-Operative Grocery Store and Meat Market on the corner of Third and Alexander streets. This is what was done with five members, and they were women. This will show what God is doing on the earth with this Triumphant Church in South Carolina. The Lord is doing a great work in West Virginia, a coal field. The people are accepting the truth and coming into this church. One Mr. Dixon, the superintendent of the Price Hill Coalery Company at Mt. Hope, W. Va., gave to this church fifty acres of land and \$500 in money for the erection of a rescue home for orphans and old people who are not able to care for themselves. I do think this was one among the many gifts, a very much needed one, and after this man had done this kind deed, some of our own Colored people tried to undermine this church by offering Mr. Dixon \$75 per acre, and this honorable white gentleman refused to accept it and told them that he would not accept \$100 per acre. The world over, when they have learned what this church is and what it is doing, they will run into it. God has given to the Ethiopean a church to be blessed in, just as he did the Jew and Gentile. He (God) could not bless the Jews without a church, and he (God) could not bless the Gentile without a church, and likewise God can not and will not bless the Ethiopians without giving them a church. This church must be given from heaven by God, the Creator. We (the Ethiopians) have been in false churches for three hundred years, and now God will have us to come out of these false churches that were given us by the Gentiles in the sixteenth century, when twenty of us (the Ethiopians) reached America. All of this, of course, was

in the plans of the Ethiopean deliverance, so God has given us a church and the kingdom is following it in power. I wish to say to the world at large they are wrong. Many things will have to be changed in this new world, and we might as well look to that end. The great thing is we must come together into one church. I was a minister in the C. M. E. Church under Bishop L. H. Holsey in the state of Georgia the year of 1914. April 14th God did call me out about 7:30 or 8 o'clock p. m., and on the 15th day, at 4 p. m., he (God) commissioned me to preach the everlasting gospel, and for five years I can say I have learned much about false doctrine. Just as true as heaven, the world is wrong, very soold w doth sav.

The world is under the influence of false doctrine, and we all will see it in short. We are now living in a new world and a new religion is established. Christ will sit upon the throne of David and reign in righteousness as king. Millions that are now living will never die, because we are living in a

new world. Elder E. D. Hadley, General Secretary and President of N. C., S. C., W. Va. and Va., Box 803, Charlotte, N. C.

#### BILOXIMISS, AUG. 4, 1919; MILLINIAL REIGN OF CHRIST.

I beg to submit to the public a practical account of the work of Triumph from its origin and also of the four years works of the State of Miss.

Dear readers, some time aout the last of Aug. or early in Sept., 1900 in a Camp Meeting out on the Greenville Spring Road, about one mile northeast of Baton Rouge, La., the word of God made its way to my heart and hanged my disposition of life and eradicated the sins that made me moan and sanctified me to God, praise his name.

In the State of La., is the origin of Triumph, the church and kingdom of God in Christ and in the said state we had some head minds of trouble that seemed to impede the progress of the church and many times I have went to church and there would be no one out but me and I would resort to prayer and intreat Gods blessing upon the lost world. Many times we were assailed by the Head Winds of Satan in that place but God has delivered us at last. thank God.

So that helped me to weal away the fiery dantes of Satan. So I and some fervant hearted Brethren began to bat-

er down everything that the Lord gave us knowledge and power over. So as we stood up in the defense of Triumph the church and kingdom the gloriing clouds of darkness began to dissprse and the glorious light began to spread its beautiful fragrance across our path, and where we used to hold a Quarterly Congress, and would report but thirty or forty dollars, now we report about seventeen hundred in three months time.

One feature I am glad to mention is that we live in peace with each other, and have learned that the care of one another is a crown to success. Since having been in the State about 551 souls have been saved. Church property secured about \$2,465. Industrial stores 5 and some are doing a good work and are having a fine patronage of both white and colored, bless the Lord.

In Arkansas the Lord is being glorified at Marianna, Abrey and Wynne. P. O. Box 421.

And as for the state of Missouri, the first performing sheperd in Baton Rouge, La., of Triumph church and erected on the 27th day of June and after a long task fighting against those of darkness the Lord began to save many souls. After the hard struggle was over I left the State and launched

there for the up building of Christ's

Kingdom. Many souls were saved and brought in, thank the Blessed Lord.

From there I was placed over the State of Miss. in 15 year of the Mil

Reign of Christ and as I had hazarded

my life for this wonderful cause had

spent much of my time batling against

the Euwarks of Satan of course that

invested me with experience.

We have marched on through dark-

ness trusting in the Lord, we have

gained the victory. Conquered every foe

now more of Christ we surely know.

Started with four souls, and they were

We are giving God the Glory for vic-

tory, power and wisdom to over come

of Birmingham we have fourteen

Though sins be black as crimson and

dark as night, let's charge the fort and

conquer every foe. Giving all to know

we conquer as we go shielded for God

with our swords in our hands.

Clouds have despursed and the light

shines in, sin has no space to dwell

within. Christ is keeper without an

bishop of Triumph Church in Ala-

abama and West Florida, and treasurer

Let's march on and don't stop here

of Thrift Industrial Bank, capital

\$10,000,000.

I wish to state the creation of the grew into manhood and became a Bap- the state is prospering wonderfully, where Triumph held its first National Religious Congress in 1913, though the work was small in this state. Thomasville being our largest point, although the church had a jolt at Thomasville and its members were few.

After the meeting in 1913, which was held in Atlanta, I was appointed shepherd or pastor, with about six or eight members and no means to go upon, but my deal and faith was in the Lord. The struggle was hard, but

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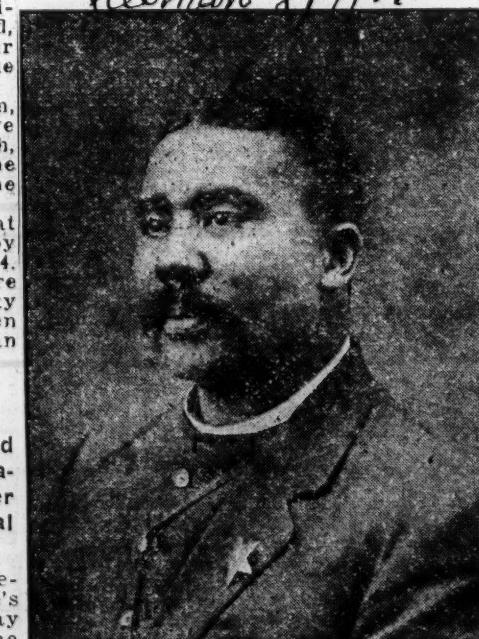
allow me space in your paper to relate a few facts concerning my life's work in Triumph. First I want to say that I was born Jan. 18, 1875, in the Eages of darkness and ignorance, about fourteen miles south of Clayton, Ala.

Through many days and years of dis-appointment hardships and trials. I

Your Hounble Servant,  
I. H. Lae, pres. State of Miss.

Presided by Elder R. W. Clark.

GROWTH AND ENTERPRISE OF THE TRIUMPH CHURCH IN LOUISIANA.



Yours in the Kingdom,  
R. B. HARRIS,  
Presiding Prince.



Elder J. D. Walker, president and  
bishop of Triumph Church in Ala-  
bama and West Florida, and treasurer

of Thrift Industrial Bank, capital

\$10,000,000.

Dear Editor:



BISHOP E. D. SMITH



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